CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J.... N.....

DIALOGUE III.

Minister. I believe I ought to acknowledge that, when uninfluenced by prepossession, I pray to the Father, I address the person of the Father only—that I mean so to be understood by those who unite with me, and that they probably do thus understand me. And I know not but I ought to concede, also, that, when an address is made to the Father, neither the Son, nor the Holy Spirit is the object of the address. But what will you infer from these concessions?

Parishioner. I see not but I must infer, although reluctantly, that, in your prayers to the Father, you act an inconsistent part; that you do not, according to your own theory, worship the one God; that you withhold from the Son and the Holy Spirit the respect and honor to which they are entitled; that you virtually abjure the triune doctrine, and give your influence, in your prayers to the Father, to countenance the Unitarian theory.

M. As you have repeatedly, Sir, challenged my inferences as having little or no connection with kindred premises, you must allow me thus to challenge yours. But are you really serious in making such strange and appalling inferences?

P. I certainly am; and most seriously do I believe that they are just, natural, and necessary. As you believe that the Father, the Son, and the Holy Spirit, considered as in a state of union, "are more excellent and perfect, than either of the Three," separately considered, are you not inconsistent in addressing your prayers to the Father, who is but one of the Three? As you believe that the Father, the Son, and the Holy Spirit are so united, as to constitute the one God, do you worship this one God, when you pray exclusively to the Father? That you do not according to your theory, but a being less perfect than the one God, is too obvious to be denied, or even questioned. Besides, do you not withhold from the Son and the Holy Spirit the respect and honor, to which, according to your theory, they are entitled, when you address your prayers exclusively to the Person of the Father, who, you suppose, possesses no greater perfection than either the Son, or the Spirit? If this, according to your theory is not withholding honor where it is justly due, I know not what it is to call things by their right names. Do you not also by thus praying to the Father, virtually abjure the Trinitarian, and give countenance to the Unitarian theory? Surely if you do not pray to the Trinitarian, *but to the Unitarian God*, you cannot reasonably accuse me of doing you injustice, when I say that you virtually abjure the triune doctrine, and countenance the unitarian theory.

M. But when I pray to the Father, I address a Being, whom I consider as possessed of "all divine attributes." You ought not to say, then, that I worship "a Being less perfect than the one God." In saying this, you do me injustice.

P. I think not, while you profess to believe that the triune God "is more excellent and perfect," than either of the three Persons, who constitute that God. I am aware, indeed that you attribute "all divine attributes" to the Father; but do you not attribute more than all divine attributes to the triune God, when you say that this God is more excellent and perfect than the Father? If these things are seemingly inconsistent, it is your part to show, if you can, that they are not really so.

M. As an attempt to reconcile the seeming contradiction, with which you charge me, and to show that I am consistent both in sentiment and practice, would not, I presume, be satisfactory to your mind, I shall decline the task, and inquire—whither are we wandering? It seems to me that we have almost lost sight of the subject of our discussion. I expected to have opportunity, at this interview, to show that the one God exists in a Trinity of Persons, from the fact, that "the Scriptures abundantly ascribe the same divine names, attributes, works, and honors to the Father, the Son, and the Holy Spirit." But the opportunity I have sought in vain; and in vain am I to look for it so long as you block up my way, when I attempt a forward step. Your exceptions to almost every thing I advance, and the captious and perplexing questions—what do you mean by this? and what do you intend by that? which you propose in almost uninterrupted succession, afford but little encouragement to hope that our discussion will ever be brought to an issue, satisfactory to either of us. It does seem to me, Sir, that our subject becomes more and more indistinct, intricate, confused and difficult to be understood, in proportion to the multitude of words, we employ about it. This, to me, is very discouraging, and not a little inclincs me to propose a truce to our debate.

P. If, Sir, the cause of which you are the advocate, becomes in your view, "more and more indistinct, intricate, confused, and difficult to be understood," your confidence in it, as the cause of truth, becomes, I hope, proportionably weakened; and, if you are brought to think it indefensible, my object is, in a great measure, attained. Nor am I desirous to continue our debate, if you wish to decline it.

M. I am far from regarding my cause as indefensible. Nor do I wish to decline its defence. My wish is to have a fair opportunity to defend it. But this, it seems to me, you are desirous to prevent.

P. I wish, Sir, that you would, as you ought to do, think otherwise. For I must be permitted to say that it has, constantly, been my earnest desire that you might realize and improve the most favorable opportunity for defending your cause to the best advantage; and, to afford you such an opportunity, has been my invariable object. Repeated have been my attempts to ascertain what is the true character of your cause; or such an explanation of your triune doctrine, that I might obtain some distinct ideas of it. But this, I must say, I have not effected. I must know, Sir, what is your object—what it is you wish, and attempt to prove, before I shall be prepared to estimate either the weight or the bearing of your arguments. And it is with regret that I so often find occasion to remind you of this. From these remarks I am willing you should infer, that the want of opportunity to vindicate and sustain your cause, of which you complain, is, in my opinion, attributable to yourself, and to yourself alone. If you will have the goodness to remove the cause of this delay, the effect will of course cease.

I will, therefore, further attempt its removal by proposing a few more questions, to which I must expect you will reply fairly without subterfuge or disguise.

M. If we must still pursue this course, propose your questions, and I will endeavor to answer them as satisfactorily as it shall be in my power.

P. I will ask then, whether you believe that such a union exists between the Father, the Son, and the Holy Spirit, as to constitute one numerical and indivisible God?

M. That the union is such, as to constitute one God of this character I have no doubt.

P. But if the Supreme God, consisting of the Father, the Son and the Holy Spirit is one and indivisible, how could he send his Son into this our world? You will not say, I should think, that he sent, either himself or a third part of himself.

M. In reply, I have to say that, "without controversy, great is the mystery of godliness: God was manifest in the flesh." Whether you will consider this answer as pertinent and satisfactory, I know not. But it is the best answer I can give.

P. That this is indeed the best answer that can be given is not improbable; but that it is either pertinent or satisfactory, I see not. Indeed I cannot but view it as evasive and wholly irrelevant. Nor do I think that it is entirely satisfactory to your own mind.

M. I frankly acknowledge that it is not; nor do I expect to obtain that satisfaction, in reference to the subject, I could wish.

P. "God was manifest in the flesh." By this, do you understand, that the triune God, consisting of the Father, the Son, and the Holy Spirit, was manifest in the flesh—was made flesh, and dwelt in the flesh?

M. I do not; but that the second Person in the Trinity, Jesus Christ, was manifest in, or was united to flesh. I would rather say that he was manifest in, and united to man consisting of "a true body and a reasonable soul."

P. Is this union indissoluble?

M. I suppose it is; for "Jesus Christ is the same, yesterday, to day, and forever."

P. And you believe also that the Person of Jesus is so intimately and indissolubly united to the Father, and the Holy Spirit as, with them, to constitute the one God.

M. I do. Nor can you have forgotten that I have repeatedly avowed this, as my belief.

P. Does it not follow, then, that, in the reign of Augustus Cæsar, the one God became incarnate, and dwelt among men for the space of more than thirty years?—that he suffered hunger and thirst, endured grievous and distressing temptations? prayed to himself for relief and support when in an agony which caused him to sweat, as it were, great drops of blood falling to the ground? and, finally, that he died an ignominous and painful death?

M. You shock my feelings, sir—my very soul beyond expression—your representation appears to me highly impious, and little less than the most irreverent blasphemy. I beg of you to forbear—

P. I wonder not that you are shocked. But do you think that the representation, just made, is less shocking to me than to yourself? I wish you to be assured that I made it not with any feelings of irreverence, nor, unadvisedly; but with reluctant and painful sensations. Believing, as I do, that the representation is the necessary result, or rather an inseparable part of your theory, I was constrained, by a conviction of duty, to make it. You are then to attribute the shock you have realized not to me, but to your triune theory, as its legitimate cause.

M. You astonish me, Sir, beyond measure. I reject the representation you have made with horror, and as having no part, nor lot, in my creed.

P. You must, then, reject your triune doctrine, as it seems to me, if you would be consistent with yourself.

M. I do not understand you, Sir. Do explain your meaning.

P. It seems to me that my meaning is too obvious to require explanation. I will try, however, to make it more plain. You believe "that the second Person in the Trinity, Jesus Christ, was manifest in, and united to man consisting of 'a true body and a reasonable soul'—that the union is indissoluble, and that this same compound Person is so intimately and indissolubly united to the Father, and the Holy Spirit, as, with them, to constitute the one God. Now, if this God be numerically one and indivisible, he must have become incarnate in the reign of Augustus Cesar, if it be a fact that your second Person in the Trinity became incarnate in that reign; and this same God must have endured all the sufferings I have stated, if your second Person in the Trinity endured them. This inference you can, I am confident, neither deny, nor evade, but by abandoning your theory. If the whole Person of Christ, consisting as well of humanity as of divinity, were so united both to the Father and Holy Spirit, as to become one Being with them, and in such a manner as to admit of no separation from them, his sufferings must, of course, have been their sufferings—his death their death. This statement, Sir, shocking and repulsive as it is, I do most seriously believe to be "unvarnished truth," if your triune doctrine is to be admitted as true. I hope, Sir, that you now understand me.

M. I think I do. I cannot admit, however, that the Godhead, or the one God sustained the sufferings, which were sustained by Jesus Christ.

P. Did not Jesus Christ possess "all divine attributes," while on earth?

M. This, I have already expressed as my belief.

P. You have also expressed it as your belief that the Triune God does not, and cannot possess more than all divine attributes. If, then, Jesus Christ, possessing these attributes, and inseparably united to the Father and the Holy Spirit, suffered and died, must not the Father and the Holy Spirit have suffered and died also! You will not say, I presume, that a part or portion of the one indivisible God was separated from the rest, and became incarnate &c.

M. Surely not. To say this would, in effect, be the same as to say that, what cannot be separated is nevertheless separable, or capable of being separated; or that, what cannot be, nevertheless may be.

P. Must you not admit, then, the statement I have made, to be true?

M. This I can never do.

P. Will you, then, deny its truth, and at the same time admit that the triune doctrine is true?

M. Although I do not see how it can fairly be denied and refuted; yet I must suppose that this may be the case. The subtlety, and, I must believe, fallacy, which you employ in managing the subject of our discussion, perplexes but does not convince me. I wish you would no further urge this mode of reasoning.

P. It is my wish also to urge it no further than is absolutely necessary to obtain distinct ideas of the doctrine you have undertaken to sustain. Only let me know what the doctrine is, and the way will, at once, be prepared for producing evidence to sustain it. But as the way is not as yet prepared, I must pursue my inquiries, and ask—whether you believe that "the second Person in the Trinity, Jesus Christ," is now and ever will be united to man consisting of "a true body and a reasonable soul?"

M. I believe that the union exists, and ever will exist, with this modification, that the body of Christ is now in a glorified and incorruptible state.

P. Does this union constitute the personal character, or the Person of Christ?

M. It does.

P. And the Person of Christ is inseparably united to the Persons of the Father and the Holy Spirit, and in such a manner as to constitute the one God.

M. This I also believe.

P. Does not the one God, then, instead of existing in a Trinity, exist in a five-fold state?

M. An extraordinary and strange question! Please to explain its meaning.

P. I should think, Sir, that it needs no explanation. If the Person of Christ consists of a divine soul or spirit, of a human soul or spirit, and of a human, but glorified body; and, if that three-fold person is united, and inseparably united to two other Persons, so as to constitute one God, must not that one God exist in a five-fold state? In other words, do not three divine persons, one human soul or spirit, and one human glorified body, constitute the one God? But are not three persons, one soul, and one body equal to five? And do not these five, so united as to make one God, constitute a five-fold Being, or a Being existing in a five-fold state? I think, sir, that you must now understand my meaning.

M. I do. And that the one God really does exist in a five-fold state according to your representation, I believe. But in saying this, I would not be understood as abandoning the doctrine of the Trinity; for I limit this doctrine to the three divine Persons. The human nature of Christ, I do not consider as belonging in a strict sense, to the Trinity.

P. But is it not inseparably connected with, or united to, the one God?

M. I suppose it is. But what will you infer from this concession?

P. I must infer that you, at least, seem to abandon the doctrine of the Trinity; but as I have not, as yet, satisfactorily learnt what that doctrine is, and, as you intimate that you still retain your belief in it, I will not say that you have relinquished it, although I am unable to see how you can retain it. But be this as it may; yet the one God, according to your theory exists in a five-fold state agreeably with the representation I have made. Let me then inquire further—are the human soul and glorified body of Christ so inseparably united to the one God as to commix with his Essence, and become divine?

M. I suppose not.—That humanity should become divinity is, I believe, impossible.

P. How then is the connexion between the humanity and the divinity, in question, inseparable?

M. I cannot tell. It is a mystery too deep for me to fathom.

FOR THE REGISTER AND OBSERVER.

PUBLIC WORSHIP. No. IV.

I have considered the importance of public worship and instruction to the maintenance and propagation of religion, and the indispensable necessity of religion to public and private prosperity, and especially in free states. It remains, that I speak of some of the ways and means of rendering religious instructions effectual to the purposes they are intended to promote.

It is not sufficient that the community be amply supplied with churches, or other places of religious instruction, and that with the recurrence of holy time the voice of the preacher be constantly uttered from every pulpit, in city, town, and village—If this be all, it will amount to little or nothing. To secure the objects in view, we must have able and discreet teachers, and not be content with the bare qualification of good intentions.

1. We must have *able* teachers; those who are respectable for their native talents; those who "can speak well;" those who are acquainted with man, in the various circumstances in which he is to be addressed; and above all, those who understand the nature of the Christian religion, and are able to "reason out of the scriptures." To secure teachers of this character, we must provide a living for them; we must insure to them something more than their daily bread, something for to-morrow, as well as to-day. We must not make them mere pilgrims or sojourners in their parishes; they must feel that they "have where to lay their head." That they as well as others have a home. If then our former conclusions are undeniably true; if religion is indissolubly connected with public prosperity and private safety, and if without public worship and instruction we cannot hope to preserve, and still less to diffuse the influence of religion, it is evidently the duty of every citizen to contribute according to his ability to the support of religious instructers; a duty from which we cannot be set free by the lamentable changes lately made in our civil constitution and laws.

To me it is utterly inconceivable, that any reason can be given why a man should be taxed according to his property for the erection of prisons, for the cost of legislation the administration of justice, or for the literary education of the young, which may not be urged with still greater force in favor of that moral and religious culture, without which, all other means of insuring peace and equity between man and man, will be of little or no avail. True policy, indeed, without any nobler principle would be sufficient to open the coffers of the rich, for the support of that religion whose every principle inculcates equity, peace, and kindness, with the highest sanctions and motives within the compass of Omnipotence. As formerly observed, the influence of religion on the hearts of men is our only security from innumerable wrongs, affecting every thing most dear to us. Let the fear of a tribunal superior to that of man be generally effaced from the minds of the community, and nothing will be safe, by night or by day. At any moment we might be plundered of the richest fruits of enterprise or toil. He who is rich to-day, might be a beggar to-morrow. Nay, his life would be as uncertain as his property. Laws, I repeat, would afford him no protection, as they would all be dead letters. A muscular arm, with a dirk or a brace of pistols might defend a man against a single assault of an individual assassin; but what could he do against a banditti, or against one of those mobs, which, under the influence of our imaginary improvements, the people are already nursing, to sting themselves or their children like serpents, at no remote period, to the very soul.

If those who are in easy circumstances withdraw their support from public worship, or contribute much less than their due proportion, the burden of course will fall heavier on others, and one after another will be discouraged, till in many instances, the pulpit will either be left vacant, or be filled by those who are not qualified to present religion in that manner, which will secure to it a proper influence and effect.

2. We must have discreet teachers, or the object in view will not be obtained. I do not, in this argument, expressly urge the necessity of personal piety, as a qualification for one who is to labor successfully; this I conceive to be implied in the character of an able and discreet preacher, and I wish to believe that the existing clergy of every denomination, are generally actuated by a christian spirit. But, if we review the history of the last thirty years, we shall find one prominent error, one deplorable indiscretion, to give it the mildest name; an indiscretion to which we may trace, immediately or remotely, some of the most alarming evils of the present day. I mean the habit of mutual crimination, which has too often appeared in the exercises of the pulpit. In the nature of things, such asperity, especially when manifested by the ministers, or the professors of religion, has a tendency first to neutralize, and then to pervert the pacific influence of Christianity. When the disciples of Jesus are taught to hate or abhor, no one can say how soon they may "devour one another." There is too much reason to believe that the outrages, lately perpetrated against the Roman Catholics, have been occasioned more or less by the bitterness of party feeling, which for several years has been too characteristic of almost every denomination of Christians. Perhaps I might have omitted the qualifying word "almost." It is true, the Catholics have not often been brought into view in the denunciations of the present age, because their number in New England has been too small to excite much fear; but let men be inflamed with animosity against one sect, and the violence of their feelings may easily be transfered to any other sect, which may become obnoxious to their bad opinion. The fire which will burn one kind of fuel, must have a strong tendency to burn other kinds, on which it may light. We have seen a mob collect, and commit an act of barbarism on the Catholics. Thousands of other sects, because they were not Catholics, have contemplated the outrage with indifference, if not with approbation. Unutterable folly! What if you are not Catholics? your sect may soon become odious in the eyes of a mob. The same fire which burned the convent, lies concealed in a thousand bosoms, and nothing short of Omniscience can tell how soon it may consume you. The Universalists, the Methodists, the Baptists, the Unitarians, the Calvanists, or the Episcopalians, may, in the revolutions of public opinion be outlawed, and be left to the fury of infatuated mobs. Doubtless the creeds of some of these denominations are to be deeply deplored, as tending to relax all the bonds of peace and social order, and of course we cannot be too zealous in our endeavors to prevent the spread of such principles among our fellow-citizens. Our zeal, however, for salutary truth must be mingled with commiseration, for those who have the misfortune to fall into error, or it will produce more evil than good. For one, I would say, if it should ever become a question whether the denomination to which I belong should *do*, or *suffer* wrong, let every hand be raised for the latter. If any churches, schoolhouses, or private mansions are to be burned, demolished, or plundered, let them be ours. Such, I am persuaded, will be the sentiment of every enlightened, if not of every sincere disciple of Jesus.

S. W.

FOR THE REGISTER AND OBSERVER.

AN ELDERLY CLERGYMAN'S REMINISCENCES.

CHAP. V. *Educated in Calvinism—A peep at the Martins—Surprized by my mother—Envious of their happiness—An eternal Sabbath, its impressions upon a child—The Bookstore—Whithy on the Five Points—Some change in my religious opinions.*

It pleased divine Providence to cast my birth in Puritanical times. What great changes have passed over individuals, and the whole face of society, since the days of my childhood! changes in modes of thinking, in religious belief, style of preaching, and outward observances! In all that relates to religious faith, and religious deportment, from the earliest hour, I was brought up after the teachings, and even by the very letter of the law of the straitest sect. My father was not indeed a rigid religionist—my mother was thoroughly so. Both were perfectly conscientious, highly exemplary in every relation of life, and walking in all the commandments and ordinances of the Lord blameless. Just as soon should I doubt that there was a Heaven, as even admit the suspicion that they had not long ago entered upon its blissful abodes.

I understand Calvinism perfectly. I imbibed it thoroughly with the very nourishment of my infancy: thoroughly throughout its doctrines,—thoroughly in its spirit, and in all its influences. The whole system is as familiar to me, at this distant hour, as household words!—and as I sit by my fireside, in the evening twilight, twisting through my fingers the white locks that have already gathered over my temples, and musing over those early years, it all comes back to me, gone as it long has been from my love, fresh and vivid, though not grateful, like the thronging remembrances when one revisits the play-grounds of his boyish days. The Assembly's Catechism—I can repeat it every word even now, question and answer both: and verily, there is many a text, from which I could readily discourse without a syllable written down, and bring in the Five Points of Calvin's doctrines in the usual order, as I have heard them discoursed upon, over and over again, by the venerable preacher to whom I listened in youth.

Many about me reason against Calvinism as it is in the letter. I can speak of it, from the experience of its spirit. "But if you will only take these doctrines home to your heart" said a young clergyman, apparently devoted to his work, who preached for me two Sabbaths ago, and passed the night with me—"if you will only take these doctrines home to your heart, you will know by happy experience how truly they are the very truths of Jesus." "My dear brother," I replied, "I had taken them home to my heart, and preached them, with the warmth of youthful enthusiam, some years before the date of your birth. Think not to inform me upon points like these. If *you* believe them sincerely, your duty is to preach them; but if strong light should happen to strike your eyes, as it once struck mine, you might perhaps think of them less, and preach them less, than you are now so earnest to do."

I remember perfectly how it was that I believed what seems to me now, a naturally cold and gloomy faith;—it was through fear; fear to doubt, fear to think of disbelieving. I remember how most of the promises of religion fell upon my ear, with little that was touching, or winning in their tones. A simple incident, very characteristic of the discipline of those times, as well as of the natural, unadulterated feelings, which both discipline and doctrine inspired—deeply traced as it is upon my memory, may be worth relating.

Very early, every Sabbath morning, my mother was in the habit of conducting me into the large, rarely-used front parlor, where, with closed shutters, scarcely admitting light enough to see clearly, I was left to commit to memory the assigned portion of the Assembly's Catechism. Cheerless, and O! how long, were the hours of that day. On a certain Sabbath, perhaps when nine or ten years of age, by moving a table and climbing upon it, I was able to peep through the heart-hole on the top of the shutter, and was amusing myself with a view of some martins, who were building in a little box on the side of a neighboring shed. The time passed pleasantly and rapidly, and before I was aware of it, the morning had gone by, and I was surprised by my mother, who came in upon me, to take me to church. I was conscious of great transgression: the disordered furniture, the catechism upon the floor, my mother's looks, all confirmed it. "M— son," were her first words, "why are you there, and what can you be looking at?"—"Only at some martins, mother," I replied, "they seem so happy, I wish I was a martin." "Oh no, my son, get down, learn your catechism—you are a wicked boy to wish to be a martin. Be good now—study your catechism, and be by and by a minister, (for I had been early destined to the work) and so prepare to spend an eternal Sabbath with God."—This was too much for my wearied spirits, and my clouded faith, and, bursting into tears, I cried out—"Oh no mother, not a minister, for I can't spend an eternal Sabbath anywhere."—With these words unanswered, I was led away to church.

But I am going back perhaps too far. These things will afford some notion of my early culture and faith. The gloom of early years wore off a little, but the faith in which I was educated went with me into the ministry. I was ordained a Calvinist,—and for years preached Calvinism. I studied Divinity with one of the most eminent Divines of the last century. Whenever I spoke of looking at the other side of the question, he never failed to discourage me. "It will only lead you to doubt everything if you do," was his firm reply,—and therefore I never read, and very naturally never doubted.

It was about the fifth or sixth year of my ministry, that being in Boston, on a certain Thursday, as my custom was, and having finished my morning's business, I dropped into a bookstore, below the Old South church, well known at that time, and waited for the bell to ring for the lecture. In looking over the books upon the shelves, I accidentally took up "Whitby on the Five Points" and sat down to read. I have no words to describe the impression which the reading of a few passages only, produced on my mind. The train of thought was entirely new to me: it was bold, and what was much more, it appeared altogether unanswerable. I turned over the leaves and read here a little and there a little till the bell for the lecture had done tolling. At that period I could afford to buy no books; but the inducement here was perfectly irresistible—I remember, as if it were but the last hour, the zest with which I purchased Whitby: and placing it under my arm with as much satisfaction as an antiquary would treasure up some half moth-eaten relic, I hastened to the lecture. On that day Mr. —— of ——, who like myself lived long enough to see his Calvinism take wings and fly away, gave us a discourse plentifully spiced with it; and never shall I forget with what different ears from ever before I listened to the inculcation of doctrines, which I was soon persuaded rested on a sandy foundation.

The reading of Whitby converted me from Calvinism. I was convinced from its perusal, and the more I reflected and examined, the stronger was my conviction, that the scriptures no less than reason gave no support to the Five Points. I preached no more Calvinism. I preached what seemed to me a more rational, consistent faith. I still thought myself a Trinitarian. I can truly say, however, I had never a thorough strong conviction of the truth of the Trinity. After this, doubts came in thick and fast, of the possibility of three persons in one God, till at length, upon the appearance of that most satisfactory work, 'Bible News,'—a work which I am confident may have the honor of having made more converts than any other single controversial work in the language—I bade adieu to the doctrine of the Trinity. I have never preached a single discourse upon one of the Five Points, nor upon the Trinity, and yet I may venture to assert that at the present hour, not three individuals, among my people, believe either the one or the other.

Although I made no public declaration of this change in my religious opinions, it was by no means unknown. My people listened as attentively as ever, to my preaching, and finding it serious, evangelical and searching, as I ever aimed to make it,—finding me also as attentive as before to their spiritual good, they were willing to hope that I was right, and the longer they listened to me, and the more they searched and reflected for themselves, the more they believed me so. There were two only, to whom this change was an affliction, and to these it was a severe one,—to Col. Mertoun, my early and constant friend, who held to what his fathers held, and who from his soul abhorred all innovation,—and to my pious and excellent mother, strictly tenacious of her faith and trembling at the thought of loosening one stone of the edifice lest the whole should totter and fall. "Let us never speak of the subject," said the former, "for we shall never agree; and the less we agree, the feebler will be my love." And as for my mother, often and often have I heard her praying, as she knelt by the bedside, that the stray sheep might be brought back to the fold,—and that he who was preaching to others, might not himself become a castaway.

REUBEN LEE.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XX.

WHAT IS THE MEANING OF THE TERM, CHRISTIAN SALVATION?

Hoping that the simplicity of the gospel will not be without something of its divine efficacy, I wish to unfold some views of christian salvation and christian obedience.

What, then, do the sacred penmen mean, when they speak of men's being *saved*?

It may seem remarkable, that so common a word as this, SALVATION,—a word almost as familiar to the mouth and ear as breathing and sound, a word affecting the whole scheme of revelation,—should be, even now, so very imperfectly understood. But you must bear in mind, that this very frequency of use, especially since its modern acceptation is somewhat different from its ancient, is itself liable to obscure your apprehension of its meaning. It sometimes happens, that the more fluently you speak the less accurately you think. Besides, how do you gain your knowledge of the sacred volume? Do you not discern it through the mist of ages, nations, languages, and opinions? Yes, and you perceive this knowledge to be dim and indefinite. You feel convinced, that nothing but the most patient research, the most resolute dismission of traditional prepossession, the most unembarrassed freedom of inquiry, will or can restore its native brightness and beauty.

For these reasons, and because I aim to give the reader clear ideas and expositions exactly scriptural, I engage in illustrations of this nature. I profess to be a *seeker* of truth myself. I call no man master upon earth. At the same time, while I endeavor to render my developements as lucid and little imperfect as possible, I would submit them to your impartial judgement and examination. For yourselves you examine and by yourselves will you be judged; and if you fail of eternal salvation, it will be your own fault.

In discussing this subject, I shall confine myself to a single point,—to familiarizing this grand doctrine of revelation,—that all who obey Christ, shall obtain eternal salvation.

SALVATION means TEMPORAL DELIVERANCE, as introductory to ETERNAL BLESSEDNESS. In the present world, you pass thro' a probationary exercise or discipline: in the future world, you will experience the grand result of that probation. Some represent your state in eternity in this

light; that it will be more exalted, but still a continuation of time; that the higher your degrees of salvation become here, the higher will they commence hereafter; that, in the chain of happiness, your highest earthly link will connect itself with the lowest link of heaven. This view coincides with scripture: you receive according to what you have done: in the same degree you now obey Christ, he will be the author to you of eternal salvation, and no farther. *Star differs from star in glory.**

Of this representation of futurity take a few illustrations.

1. When the Messiah informed his disciples, what calamities would overwhelm Jerusalem and Judea, he comforted them with this assurance: He who endures to the end, the same shall be saved. That is, if you persevere in being my faithful followers, you will escape those calamities; you will be delivered from them; you will be preserved alive; you will survive the destruction of the Jewish State. That gracious promise was fulfilled: no christian is recorded to have perished in that memorable siege. This promise is also applicable to you, my readers; it affords each one of you a glorious opportunity of blessedness. Whoever welcomes the Messiah, observes whatsoever he commands him, and perseveres to the end of life, shall be secure of eternal salvation.

Again, 2. After his resurrection, our divine master gave this commandment to his disciples: Go ye into all the world, and preach the gospel to every human being. He who believes, and is baptized, shall be saved; but he who believes not, shall be condemned. What does this promise of the Messiah imply? Something of this nature: He who extricates himself from the slavery of his sins, "professes faith in me," and discovers his sincerity by submitting to my baptism, "shall be admitted to the privileges of the christian community:" "He who does not believe, shall remain as he is, under all the disadvantages of a Jewish or heathen state."—Compared with the privileges of the gospel, the state of the gentiles is called a state of condemnation or disadvantage. The same assertion is made to you, my readers, the same promise, the same opportunity of salvation. The person at the present period, who believes the messages of the Savior, enjoys his baptism, and becomes more and more delivered from unbelief, shall be saved, saved in life as preliminary to the great salvation at death. On the other hand, the man who does not believe in the messenger of the Most High, and by consequence neither receives his baptism, nor becomes delivered from his insensible state, will be condemned in time, and unprepared for the holy enjoyments of eternity.

3. There is no doctrine of the Bible, perhaps, which is susceptible of more extensive elucidation than this. Does not conscience, as well as revelation, inform you, that to become glorified saints in heaven, you must live obedient christians on earth? I shall however present you but one illustration more. Writing to his Roman converts, Paul observes: Now is the hour to awake out of sleep; for now is our *salvation* nearer than when we believed. The night is far spent; the day approaches: let us therefore lay aside the works of darkness, and put on the attire of light.

Salvation, you perceive, is progressive. The Romans approached nearer and nearer to its glory from year to year. They more and more examined themselves,—more and more detected their imperfections, and more and more delivered themselves from their power. Your night of life, trial and probation, the apostle admonished them, is far spent. Your departure and the day of eternity are approaching. You are nearer the salvation of heaven, than you were when first admitted to the christian kingdom. It becomes you, therefore, to dismiss all unchristian habits and dispositions from your behavior and hearts. Divesting yourselves of these, put on the attire of light. Saving yourselves from your sins, and purifying your affections for heaven, be in readiness for that bestowal. That consummation is nearer, and I trust you are more prepared for it, than you were when you first became believers.

Thus you perceive, my readers, what scripture salvation is. It is both a means and an end: it is a *conditional favor*, an *opportunity* of *improvement*. It is not an unavoidable gratuity, an irresistible donation. To gain a livelihood, you must work; and to secure the riches, the durable riches, of heaven, you must embrace the means communicated. In both these cases, at the same time, it is the grace of God which bestows the blessing, which renders the exertion of both hand and heart effectual.

How immense the privilege of becoming a christian! It is so immense, as to be termed a new birth, a second creation. By the advantages of christianity, you may become new beings, prepare for higher duties, for holier and more exquisite enjoyments; but is it not evident to the plainest understanding, that unless you make its principles operative in your lives, you cannot justly anticipate its beneficial influences? This you acknowledge to be reasonable, exactly conformable to the deductions of common sense; and this *privilege* and *opportunity* of *grace*, are what the sacred histories denominate SALVATION; salvation on earth, as preliminary to the eternal salvation of heaven.

* This is the literal version of 1 Cor. xv. 41. I am surprised that our translators, so fond of verbal rendering, did not perceive its agreement with the English idiom. Superior as it is, no translator, so far as I have examined, has been careful to preserve its expressive brevity.

[Extract from the Introduction to the Sermons of Samuel Nott, Jr.]

RELIGION NOT SECLUSION.

Many of our religious applications are on the ground, that the common path of life is quite unsuited to the walk of faith—that business, and care, and uncertainty, and plans, and efforts, and disappointments, and success, must needs hinder the rise and growth of faith in the heart. How current the claim, that piety must begin and grow by seclusion from the business and cares of life—by indifference to all earthly things.

Perhaps, (and we speak it with diffidence,) the error in question can scarcely be said to be avoided in any other religious book but the Bible,—so remarkably liable has Christendom been to adopt the ancient and modern error of the Gentiles;—so tenacious have Protestants been of that inherited error of the Catholic church. The Bible, with all its purity and perfection of principles and motives is among us: meets us on our daily path; at every juncture of our life; and *there*, is profitable ever for our reproof and correction, and instruction in righteousness. But many of our best religious treatises, and biographies of excellent men, are far from following the wisdom of that divine Book; calling us away from the very opportunities which God has appointed: and requiring an indifference to earthly good and evil, which renders nugatory the providential occasions of faith. We could name books with reverence and gratitude for benefits received by their repeated perusal, which, nevertheless, we should adjudge guilty of the error in question. The more we have read that standard of religious writing, the Bible;—the more we have been taught by it amidst and not aside from the discipline of life—the more we have found it a light to our steps, amidst the meanest duties of our earthly path—and the more we have passed "the furnace of affliction;" the more have we been convinced that much of our religious application fails of imitating that divine Book, in its wonderful adaptedness to our present life; in its high and holy claims amidst the things of earth.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 3, 1835.

ROMANISM IN EUROPE.

The correspondent of the New York Observer, from France, represents that the Catholics in Paris are encouraging themselves greatly with the belief of the decline of Protestantism, of the revival of their Church, and of its junction with the Holy See, and of the influence of France in producing the universal spread of Catholicism. All this, it should seem, has no deeper foundation than the throng of worshippers at the metropolitan church during lent, who were attracted by the lectures of Messrs Lacordaire and Cœur. Fashion happened to tend that way. M. Lacordaire is described rather as an actor than as a grave preacher of the gospel; as "a young man of warm imagination and ardent temperament," loud and declamatory, fluent, rambling, and bold in his eloquence; and altogether making his public exhibitions a pleasing substitute for the gay amusements of the idle and dissipated people of Paris.

"He is not a preacher," says the authority on which we rely," but a poet extemporising, like Corinna, odes and dithyrambics. Oh! could the grave old Catholic doctors, Bossuet and Arnaud have heard Mr Lacordaire, with what indignation would they have risen in the cathedral of Paris to tell him: '"Be silent, young man, be silent! profane not the sacred mysteries of our religion by your pompous figures and empty declamation."'

It appears that he has received rebukes from some of the priesthood, which have led him to apologize in public for the faults committed in his career of brilliant and vehement oratory.

Doubtless there were among the crowd who attended this popular orator, some who were sincerely desirous of religious edification, some, at least, who begin to feel uneasy and restless after being long tossed upon the shoreless sea of skepticism, and who would fain cleave to the Rock of Ages. But it may well be supposed that a large part of the auditory was led by fashion, so omnipotent among Parisians; the same fashion which induces those who belong to what is called good society, to follow in the train of its leaders.

We now quote what particularly attracted our notice in the letter of the correspondent of the Observer, namely his remarks upon the tottering conditon of 'Catholicism' in Europe. Alluding to the overtures made by Catholics (through their Journals in Paris) to the Protestants, inviting the latter to return to the Romish Church, he says:

It is an unfortunate time for panegyrists of the Holy See, to publish such ridiculous propositions. Rome finds the unity of which she boasts rent to pieces; her most illustrious writer, Mr de La Mennais, has just overturned, by his powerful logic, the worn out doctrine of infallibility; the bishop of Strasburg is engaged in a disputation with the only distinguished priest in his diocese; the Catholic Universities of Germany openly avow opinions opposed to those of the pope; Portugal, one of the most backward nations of Europe, is shaking off the traditions of the Romish church; and lastly, catholicism finds she can no longer subsist but by abandoning the arrogant claims of her priesthood. This is the moment chosen for popery to proclaim her universal triumph, and protestants are invited to take refuge under the protection of the holy father!

ENGLAND.

Those who have attended at all to the conflicts of English politicians and to the late aspect of parliamentary affairs, must have perceived that great changes of some sort are to be looked for in the policy of the United Kingdom. The Lords are still regarded by some as the safeguards of the nation, as its protectors against latitudinarian Reform; but by the great body of the people they are looked upon as a sort of foreign power, as little better than usurpers who do not know the wishes and wants of the inhabitants of the realm, or do not care for them; as affected by that worst of blindness, the blindness of the will,—the blindness of those who will not see.

There are public evils and abuses political and ecclesiastical existing in the British government that will at some time be reformed; and such as are aimed at with constancy by the Commons, uttering loudly the voice of public opinion, will be removed by some means. If the concurrence of the Lords is extorted at the last extremity, the act of yielding is well understood; they yield in opposition to their judgment or their prejudices, or both combined, to the supposed necessity of the case. This they have already done; and by giving up that upon compulsion or through fear, which might have been earlier conceded as a boon, they have only taught the people the methods by which they can accomplish their purposes, without securing to themselves any popular gratitude or affection. If the people can gain their points by importunity and clamor, they will be importunate and clamorous as often as they have a common object important enough to produce perseverance and declamation; as children who have vanquished their parents or elders by teasing, become conscious of their power, and repeat their attempts with success, backed by arts which cannot be evaded.

The Lords are now taking the attitude of resistance to certain measures of reform. Whether it will be temporary or otherwise, remains to be proved. If it be mere show, if it be not manfully maintained, it will be a new demonstration of weakness, and we see no limits to their consequent acquiescence in other measures of Reform coming before them with the like proofs that they are the true progeny of the public will. The alternative is a trying one. In the Commons, individual threats have been thrown out of a refusal to grant the usual supplies unless the Lords assent to the passage of the great measures of reform which the people expect of them. Ministers also seem slow to bring the vote of public money to the test, and a petition was presented to the Commons on the 21st of August, "complaining of the wanton mutilations, in the House of Lords, of the Municipal Corporation bill, and praying the House to withhold the supplies until it should have received the royal assent." In one of the English papers, it is said, "if the Lords persevere in their present determination to strangle the measures of the Commons, it will be next to impossible to prevail upon the latter to sanction another vote of the public money."

If the Lords persist in their amendments to the Municipal Corporation bill (which from the last accounts seemed to be the test question of the temper of the Houses) so far as to produce collision between the Houses, it is manifest that the popular indignation will be violent. One of the London journals supposes it to be at least a possible result in such an event, that the Commons will declare themselves a permanent legislative body independent of the Lords. Such an extremity is hardly to be imagined; but the popular cry is unequivocal that the Commons and the Ministry must not, under any circumstances, allow themselves to be vanquished by their "insulting and domineering foes in the Lords."

"We sincerely believe" says the Morning Chronicle, "that many of their Lordships have been tempted to enter on this insane contest with the nation, by a persuasion that the people of England are no longer alive to their liberties—that they regret the passing of the Reform Bill, and fondly look back on the period when the Boroughmongers took on themselves the cares of legislation, and holding the strings of the public purse.

Thinking men, on this side of the Atlantic, cannot be indifferent to the result of the present critical state of affairs in their father land. For its liberty civil and religious, with law and order, and for its institutions, purified of their abuses, they cannot fail to pray.

Concerning the prospects of the Ecclesiastical affairs of Great Britain, or of the Church as allied to the State, many considerations crowd upon our minds now. Things will not long remain as they are. We shall not need to live long in order to see great changes. The evils are palpable: the issues of inevitable reform in the Church will soon begin to be matters of history.

PEACE.

American Advocate of Peace.

The fifth number of this quarterly Journal devoted chiefly to the most important topics connected with the cause of Peace, contains an essay entitled "Remarks on the French Question" which demands the attention of all Christian politicians. The writer does not treat the subject with any reference to party politics, but solely in relation to that false notion of national honor which still maintains fast hold of governments both monarchical and republican.

Having placed the subject of our controversy with France in its true light, and contrasted the course of policy and the language held by the governments of the two countries, with the policy and language demanded by elevated views of moral and religious duty, the writer adds the following solemn reflections.

"Unfortunately, the sentiment continues to prevail, that the Christian religion is designed to affect the social relations of mankind, only as individual members of the same nation. Within the circle of these relations, almost every one will admit that the law of benevolence ought to prevail, and that the law of honor is set aside by the positive precepts of Christianity. Within this circle, revenge is forbidden; forbearance and suffering under injury, are high Christian virtues. The civil law is an institution so perfect, that justice between man and man can be maintained, all disputes settled, all differences terminated in a manner perfectly compatible with the precepts of the Christian religion. When, however, we pass the boundaries of this law, and enter within the law of nations, we find ourselves in a very different region. The imperfection of this latter law, providing no courts and pacific institutions for the final dispensation of justice, sets aside the rules of Christianity and destroys their application. We take our leave of the Christian religion, as we pass the line which separates the two codes, or its precepts become so modified by the changed state of things, that they speak a language directly the *reverse* of what they spoke before. They now say, "Return evil for evil. National honor requires one of these determinations by which nations usually reply to a menace or to a reproach." The law of violence here prevails, and to moderate its brutal ferocity and to clothe it with a becoming decency, recourse must be had to the laws of chivalry."

Voice of Peace in the Church.

At the late meeting of the North Consociation of Hartford Co., held in the South Church in this city, June 16, the following resolutions (offered by Rev. Mr Vanarsdalen, and seconded by Edward Hooker Esq.) were passed.—*Connecticut Observer.*

This Consociation being sensible of the great importance of the cause of Peace, and believing that it is inseparably connected with the spirit of the gospel—therefore,

Resolved, That we do hereby express our cordial approbation of the efforts of the American Peace Society, and other Peace Societies; that we rejoice in their influence; and that we extend to said Societies our heartfelt wishes and prayers for their increased success.

Resolved, That in the view of this Consociation, a want of the spirit of Peace among nominal christians, in their social, civil and religious relations, is a great obstruction to the progress of religion—that in cultivating this spirit so prominently recommended and so solemnly enjoined in the word of God, the subject of Peace may be, and ought to be, at once embraced and reduced to practice by every individual.

Resolved, That this Consociation also recommend to all the ministers of the Gospel within its bounds, to preach on the above subject at least once during each year, at such times as they themselves may determine.

CHRISTIAN FELLOWSHIP.

The following correspondence communicated by Dr. Brown for the Christian Palladium, and published in that paper, shows that there are more ways than one of vainly attempting to exclude a portion of Christ's flock from the fold. And the method, we confess, (as pitiful as it is in our eyes) which was adopted in the case given below, is on the whole less offensive than the more open assumption of the power of the spiritual head of the Church, of which we have given some examples.

From Dr Sylvanus Brown, Boston, Mass. June 23, 1835.

Mr Editor, *Dear Sir*:—Seeing an article from the pen of Brother Himes, dated, Boston, May 16, 1835, which was written and published without my knowledge; yet in which, my name is mentioned with an intimation amounting to a promise from him, that I should soon speak on the same subject for myself: with the hope of redeeming that pledge, and of contributing my mite to the upbuilding of the Redeemer's Kingdom in its primitive purity and glorious liberty, I am induced to send you for publication in your paper, the *substance* of a secret correspondence between the Rev. E. P. Sperry, Pastor of the church of Christ in Wenham, Ms. of the order commonly called Orthodox, and myself. In order that your readers may the more perfectly understand the causes and circumstances which led to this correspondence, I will *premise*, that, by invitation of the people in that place, I went to reside among them to practise the healing art, to which practice I had been regularly educated and inducted, and while a resident of Wenham in 1831, in the month of February, my soul was, I trust, delivered from the bondage of Satan, and made free by the grace of God, which bringeth salvation. Some few months after, I, with my wife who was made, about that time, a partaker of the same blessed hope, united with the church in Wenham, under the pastoral care of the gentleman above referred to. Subsequently, as my letter will show, I went to reside in Malden. Here the Orthodox church had a *printed Calvinistic creed*, to which all who united with them were required to subscribe, which I did not choose to do. That was the cause of the correspondence of which the following is a part:—

Extract of a letter from E. P. Sperry to Sylvanus Brown in answer to one from him, asking the favor of a copy of the *Covenant* and *Confession of Faith*, for *re-examination*.

"Wenham, Aug. 17, 1835.

"To Dr S. Brown—I would gladly send you one or two copies of our confession of faith and covenant if I had any printed. The printing of them has been talked of and delayed, and is not yet done.

"You say you have often thought of asking for a dismission from the church in Wenham, and a recommendation to the Trinitarian Congregational church in your place. You have my full and cordial approbation to such a step.

"Your affectionate friend and pastor,
E. P. Sperry."

For such a dismission and recommendation, your correspondent never applied, and with the Rev. Mr. Sperry I had no further written conference (although I had with him a personal interview on the same subject) until the date of the following letter, to him:

Malden, April 15, 1835.

Dear Brother Sperry, and the Brethren in Christ of the church in Wenham;—

Beloved—After so long a time, I am constrained by a sense of duty to make known to you my state, and also to ask from you a letter of dismission from your church, and a letter of recommendation, if you can conscientiously give me one, to the Christian church in the city of Boston, of which Elder J. V. Himes is Pastor. Brethren, you doubtless remember that in the fall of 1831, when I closed my professional business among you, it was with the intention of laboring in the gospel field. I went to Cohassett that winter, the place of my former residence, to testify the gospel of the Son of God among my former employers, kinsfolks, and companions, and though in some measure ridiculed and defamed, I nevertheless enjoyed much of the blessed communications of the Spirit and was happy in the God of my salvation. In the spring of 1832, I was desirous of entering the field as a laborer and minister of the word, but was told that in order to do so acceptably, I ought to go to Andover or some other Theological Institution, and be clothed in the panoply of the schools. Having a great aversion to such seclusion and mode of life as are there practised and considered necessary, and to taking counsel of men rather than submitting to follow the dictates of the Spirit of God, I was led to abandon my intention of preaching, and concluded to go to Boston, and resume the practice of my profession, thinking that I might *there* be useful in the Sabbath school and in the various Christian enterprizes of the brethren in that city. But in neglecting what I believe was a call to proclaim the gospel, I think I did wrong, and I was soon left to take another wrong step by being *persuaded* to relinquish my plans for religious usefulness and improvement in the city to come to this place, and pursue the practice of my profession under flattering circumstances as I supposed.—But I was very much deceived, and soon found myself in the midst of one of the most divided and sectarian people that I ever knew. I did not take that decided stand for God and religion that I ought to have done, but excused myself from doing my duty, pleading the inconsistencies of others; and as a just punishment for my spiritual declension, I was left to grope in darkness and indifference till almost six months since, when I trust, it pleased God to awaken me to a sense of my condition, to give me, I believe, sincere repentance for my past coldness and neglect of duty, to heal all my backslidings, and again to receive me to favor and set before me an open door. My present views of religious liberty and of the ordinances of the gospel as I understand the word of God, induce me, and also my wife who joins with me in this request, to unite with the *Christian* church in Boston, which ancient denomination we first hear of in Antioch, and of the revival of which in modern times, you will understand more by the accompanying papers than I have time or room to write.* Be pleased to act on this communication and send me your answer by mail to Malden next week, and you will oblige me very much. My past disobedience, and neglect in not obeying the voice of the Lord to proclaim the gospel, I deeply regret, and I view the hand of Providence in the disappointment of my worldly plans as merciful and just; and I now think I feel truly willing to go trusting in God and Him alone, for words, wisdom, and strength, to proclaim to my fellow men the unsearchable riches of Christ, to spend my days in His service, and hope at last to sit down with you, my dear brethren, and with all who love our Lord Jesus Christ in sincerity, in His upper Kingdom, to go no more out forever.

"Yours in the hope of immortality.
"Sylvanus Brown."

About two weeks after sending the above I received the following answer by the hand of a ministerial brother of the Orthodox denomination.

"Wenham, May, 1835.

"Dr. Sylvanus Brown,

Dear Sir:—Your letter requesting a letter of dismission from this church, and a recommendation to the Christian church in Boston of which Elder J. V. Himes is pastor, was not received soon enough to lay it before the church last week. Last evening we had a church meeting and your letter was read before the church, when the following vote was taken:

'*Resolved*, That whereas the recommendation of one of our members to another church, is an act of church fellowship, and, whereas, we are not sufficiently acquainted with the sentiments of the Christian church in Boston of which Elder J. V. Himes is pastor, *understandingly* to extend to them the hand of *fellowship*; therefore,

'*Resolved*, That the *whole responsibility* of removing their church relation be *thrown* upon Dr. Sylvanus Brown and wife, and that whenever they shall have united with the Christian church under the pastoral care of Elder J. V. Himes, their connection with this church *shall cease*.

"Wishing you and your worthy companion the blessing and direction of God, I subscribe myself in behalf of the church,

"Your friend, E. P. Sperry."

Such, Mr. Editor, is, it appears, the mode of doing business in this part of the country in such cases as the above, and if the convert allows his assent to the creed made for him by those who assert the right of holding dominion over the faith of the saints, and by so doing enters the vaults of the mystical city, whenever he applies for his pasports to go out into the open champagne of Cheistian liberty, if they are not wholly denied him, he ventures on the assumption of his liberty of conscience at the hazard of losing his Christian name, and of the loss of the fellowship of the orthodoxy of the region. My most earnest desire and intreaty to all men everywhere is, to acknowledge *Christ* and Him alone, for their *Master*, and when made free by the truth, to stand *fast* in gospel liberty, and maintain for themselves, and for *all men*, that dearest of all earthly rights, *liberty of conscience* and *free inquiry*.

You will, Dear Sir, publish only so much of the foregoing correspondence and remarks as you may deem proper, and for the good of the sacred cause in which we are engaged; but if you have room for the whole, with such corrections of phraseology, etc. as are necessary, you will insert it, and if their be any mis-statements with regard to facts, or circumstances, I hold myself responsible to correct or retract them whenever it shall be made so to appear. Yours in the cause of liberty and truth.

*The papers referred to were some numbers of the Christian Palladium giving a summary of the views and sentiments of the Christians on doctrine, liberty, &c. &c.

NEW BENEVOLENT SOCIETY.

We find in the Daily Advertiser of Tuesday last a project for forming an association the leading object of which shall be—*To improve the physical, intellectual and moral condition of the poor.* This lies at the bottom of all wise speculations upon the charity due from the more prosperous part of the community to the poor and the ignorant. It has been a fruitful topic of discussion; but very little has been done, compared with what might be done, by means of systematic and practical efforts, for improving the condition of the less favored portion of society, and by providing means for training the rising generation among the indigent, particularly the vicious part of them, to usefulness as moral, intelligent and accountable beings.

A fundamental principle of such an association as is proposed, is the prevention of poverty and vice, and also, where corruption is not already incurable, the furnishing of such means for the exercise of mental and physical activity as shall make the objects of such well-directed charity feel that instead of losing any thing, they have gained every thing, by substituting knowledge, industry and virtue, for ignorance, idleness and vice. The following paragraph, introducing the general sketch of the infant plan proposed and communicated to the public through the Advertiser, shows its origin, and the favorable auspices under which it is likely to start, to thrive, and we trust to grow up to vigorous manhood.

Mr Editor—At a late monthly meeting of the delegates of the Benevolent Societies of the city, a committee was raised to consider and report upon some new means or agency, calculated to promote the industry, economy, good habits, and general advancement of the poor. At the next meeting a communication was made to the Board. It met with their cordial approbation. A request was made that it should be laid before the public, with a view to the formation of the proposed society. The several delegates promise their aid and co-operation, both to create and to carry on an Association, from which their own experience leads them to expect the happiest results. An important point is thus gained. The plan is committed to your columns in the hope that it may awaken general interest. A meeting will soon be called upon the subject. C. F. B.

STATE CONVENTION IN MAINE.

On the 16th of September, gentlemen from different parts of the state of Maine assembled at Portland in compliance with previous notice, "to consider the expediency of forming an association for the benefit of the colored race." It appeared that seventy-four gentlemen were present entitled to sit in the Convention. William Ladd, the apostle of Peace, and the friend of all benevolent institutions was chosen to preside at the meeting.

An association was formed entitled the "Maine Union in Behalf of the Colored Race."

The following articles, which are the second and fourth articles of the Constitution, show the leading object of the society and the general plan of its operations.

The object of this society shall be the improvement of the colored people in knowledge and piety, and the final extinction of slavery, as soon as it can be done with the free will and consent of the slaveholder.

The funds of this society shall be expended in the acquisition and diffusion of information concerning the condition of the colored race, in their religious instruction, and schools for their benefit, and in such other means of improving their condition as Providence may from time to time, place within our reach.

William Ladd Esq. was chosen President of the association.

RESTORATIONISTS.

The Massachusetts Association of Restorationists held its Annuall Meeting at East Medway on Wednesday and Thursday Sept. 2d and 3d. Several sermons were delivered in public during the session, and meetings were held for conference and prayer. Four young men, viz. Messrs Wm. H. Fisk, Edmund Capron, George W. Stacy and Henry B. Brewster, were licensed to preach. "The Reports on Sabbath Schools and Churches," says the statement of the standing Clerk, "were replete with interest." Resolutions were adopted in relation to Sabbath Schools, as *auxiliaries* to parental religious instruction, and as offering encouragement to perseverance, from the good which has already been accomplished.

UNIVERSALISTS.

The General Convention of Universalists was held at Hartford, Conn. on Tuesday the 15th of Sept. and closed on the 17th. "It being the fiftieth year," says the Trumpet, since the organization of the original Generel Convention of Universalists, the session just closed was celebrated as a Jubilee, and the occasion drew together a large assembly of preachers and laymen from every part of the United States.

The meeting was held in the Hall of the House of Representatives, the use of which had been granted for the purpose, during its previous session.

The principal subjects of debate, we are told were 1st, whether a State Convention may appoint as a delegate a person who resides out of the limits of the State by which he is sent: 2d, on the expediency of establishing a Theological Seminary by the Universalists of the United States: 3d, the report of a Committee recommending the Universalists of the United States to use all proper and laudable means to abolish the odious practice of capital punishment, besides several subjects of smaller interest.

It does not appear that any final action was had on either of these subjects.

On Thursday evening the Convention adjourned to meet in the city of New York on the Tuesday evening preceding the 3d Wednesday in Sept. 1836.

SACRAMENTAL WINE.

We have taken no part in the discussion concerning the use of wine in the Sacrament of the Lord's Supper, because we have not been willing to add to the number of those who we fear are doing an injury to the cause both of temperance and of religion.

The following pertinent remarks, from the Hampshire Gazette, express our notions concerning the controversy so exactly, that we have no wish to add or to take away any thing.

To our view, this is an unprofitable if not a positively hurtful dispute. It excites anxious and unnecessary doubts, in the minds of many conscientious persons, and introduces discord and division in churches. The parties to this question do not seem to bear in mind that the mode in which that ordinance is celebrated at the present day, dispenses with the necessity of determining whether there was alcohol or not in the wine used by our Savior and his disciples. The ordinance was instituted at the feast of the passover, and was for a long time commemorated as a feast, when of course there would be occasion to partake more freely than now, when it is merely symbolical of the last supper. The error consists in supposing that wine is drunk at the present day, in any proper sense or use of the word, at the sacrament. It is merely tasted—touched with the lips—as water might be applied to the parched mouth of a patient in fever who had been forbidden a single draught, and is not intended to be used as drink, and cannot be fairly said to be. Whether it is precisely such wine as was used by our Savior, is of no greater moment *than whether* the bread now distributed, *is made* in exactly the same manner that it *was in* the days of the disciples. The bread *used* at the feast of the passover was unleavened, and it seems quite as rational to raise objections to the bread of the communion because it is now leavened, as to the wine because it may contain in small proportions, a substance which *taken as a drink*, is destructive. The bread and the wine on that occasion were designed by our Savior to be symbols, types, or emblems of something far different from the things themselves, not to nourish the body or please the palate. The wine is not used as a drink but as an emblem, and because Christ established it as such, it does not follow that he ever used it as a drink. This is the last subject upon which reformers, however well meaning and sincere, should attempt to unsettle the hallowed ideas and associations of Christians.

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

We recommend to the attention of our readers an advertisement of this work which appears in this week's Register and which has been inserted in preceding papers. Its plan is very comprehensive, and embraces a variety of information respecting the state of religion throughout the world, which cannot be obtained except by recourse to a great number of original sources. If it shall be well accomplished it will

prove a highly valuable accession to religious libraries; indeed to any library public or private.

In regard to the different denominations in our own country, it is necessary only to recur to the names of the gentlemen who are to furnish the accounts of them, to obtain full confidence in the fidelity with which those accounts may be expected to be composed.

We have no other interest in the work than that which we feel as we suppose in common with very many other persons.

It will, so far as we can judge from the plan, be useful and convenient as a book of reference, and on most of its subjects, it may contain all that is wanted for common purposes.

FOR THE REGISTER AND OBSERVER.

HINGHAM CENTENNIAL ANNIVERSARY.

Mr Editor,—I went with the rest of the natives of Hingham, on Saturday last, who accepted the parental invitation of the old town to celebrate the 200th anniversary of its settlement. The 27th of Sept. being the day, gave an opportunity to the clergy to preach on the subject. No one did this except the Rev. Mr Brooks; and public notice having been given that he would preach an occasional sermon, his house was crowded, and he gave us a *history of preaching* in Hingham from 1635 to the present time. He gave full portraits of Peter Hobart, John Norton, Ebenezer Gay, and spoke of all the events and circumstances in N. England, which went to affect the style of preaching. He read an extract from the original MS. of Dr Gay's "Old Man's Calander." He spoke of the controversies, &c. &c.; and having faithfully portrayed the past, he considered the duties we owe to the future; and I but repeat the unanimous sentiment, when I say, that more eloquent discourses (each was one hour and a quarter in length) have seldom fallen from any lips, in this or any age. We shall, I trust have them in print. I will give you an account of the town celebrations of the 28th, for the next Register. Yours &c. P.

FOR THE REGISTER AND OBSERVER.

UNITARIANISM IN VERMONT.

Mr Editor.—Agreeably to your request I will give you some account of the state of religion in two or three of the neighboring states which I have just visited.

At the request of a number of our denomination in Windsor Vermont, I visited that place;—was received with great cordiality and strong feelings of religious sympathy, and preached several times to highly respectable audiences. A spirit of inquiry was awake, and a very general desire to hear our views of Christianity explained. And it afforded me great pleasure to explain them; and to become acquainted with those who have left the "pleasant places" of their early years, when they could worship God according to the dictates of their own consciences, and are now seldom permitted to hear preaching which is in accordance with their views and feelings. Our brethren in the faith there are extremely anxious to form themselves into a society, and have permanent preaching; to accomplish which they are willing to make great sacrifices. Many of them assured me that they would readily pay double the sums they have been in the habit of paying for the support of public worship, if they could have a preacher of our views. A highly respectable individual has the cause of truth and the lasting good of his community so much at heart, that he proposes making a large donation to the Unitarian Society, when it is organised, as a fund for the support of the ministry. And it appears to me that such a society will soon be formed under very favorable auspices. I sincerely rejoice with our friends in Windsor in their present prospects. And if they persevere, and are true to themselves and the cause of divine truth, the God of truth, I trust, will bless them, and crown their efforts and wishes with abundant success. I will in a future communication give some further account of the state of religion in Vermont. I have time now only to remark that I visited Concord N. H. delivered an Address to the Rev. Mr Thomas's society, and aided in forming an Auxiliary Association.

This Society worships in a very beautiful church, seems deeply interested in the cause of pure and practical religion, and is in a very prosperous and flourishing condition.

C. B. *Gen. Sec. A. U. A.*

AMERICAN UNITARIAN ASSOCIATION.

An Auxiliary Association has been formed in Concord N. H. with the following officers. Rev. M. G. Thomas, *President;* Joseph H. Kimball, *Secretary;* Andrew Capen Jr. *Treasurer*; Hosea Fessenden, Amos Head, Amos A. C. Ward, *Standing Committee.*

NEW PUBLICATIONS.

A Serious Call to a Devout and Holy Life; adapted to all Orders of Christians. By Rev. William Law, A. M. A new edition, carefully revised and abridged, by Howard Malcom, A.M. Boston: William D. Ticknor. 1835.

The abridgement of this volume, if we rightly understand the Editor, consists mainly in the omission of those parts which savor of the mystical school of Jacob Behmen, of which Law was to some extent a disciple; and of those passages which are tinctured with Romanism. For the practical object which the Editor had in view, this course was well. None of his own sentiments are substituted, or any where thrust in to qualify those of the author.

No person of good dispositions, can read this work without profit and delight. And a reader who takes no pleasure in its perusal must be perverse and destitute of devotional feelings. Mr Malcom, in preparing this volume has done a good service at home, on the eve of departure for wider labors of benevolence abroad.

The Voice of the Spirit. A Sermon preached in Norton, on Sunday, the 15th February, 1835, at the interment of the Rev. Pitt Clarke, Pastor of the First Congregational Parish in that place, who died on the Friday preceding, in the seventy-third year of his age, and the forty-second of his Ministry. By Andrew Bigelow, Pastor of the First Congregational Chuch in Taunton. To which is added an Appendix, containing extracts from the Diary of the deceased. Taunton: 1835.

Text—"He that hath an ear, let him hear what the Spirit saith unto the churches."—

This is an appropriate and impressive discourse, commemorating a good and guileless man and servant of God, and drawing from the voice of the spirit of the departed those consolations, warnings and exhortations suited to a mourning family and people.

The extracts from the diary of the deceased, are such as we should expect from our impressions of his life and character.

ECCLESIASTICAL.

We understand that the First Congregational Society of Kingston have given Rev. John D. Sweet a unanimous call to settle with them in the ministry, which he has accepted.

The installation is to take place on Wednesday next, the 7th inst. Sermon by Rev. Mr Young, of Boston.

Churches in Massachusetts.—The annual document of the Orthodox Congregational churches of this State has just been published, containing the usual amount of imperfections. We have collected some of the statistics, with corrections and additions.

	Ministers settled	*No. Chhs.*	*Members.*
Berkshire	20	28	4756
Mountain	6	9	743
Hamp. Central	22	23	4236
Franklin	17	21	2818
Brookfield	16	18	2456
Harmony	9	12	1726
Worcester North	9	10	1042
Worcester Cent.	14	15	2715
Middlesex Union	12	14	2221
Middlesex South	14	16	1668
Woburn	9	11	1119
Andover	9	13	2508
Salem	19	21	3219
Suffolk North	13	13	2079
Norfolk	15	15	1440
Taunton	10	11	1266
Old Colony	10	12	1389
Pilgrim	7	7	660
Barnstable	5	5	732

The remaining associations are not reported. We take them from the minutes of 1834, with some corrections.

	Min.	*Chh.*	*Memb.*
Hampden	16	22	3479
Essex North	17	19	2429
Suffolk South	9	8	1284
Haverhill, 1833	7	8	514

Total—23 associations; 286 settled clergymen; 329 churches; and 46,989 members. These totals are to some extent imperfect, as a few of the churches made no returns, and those belonging to the four last associations mentioned, have received some additions since the reports. The total of clergymen includes eight or ten colleague pastors. The next meeting of the Association is to be at Worthington, on the fourth Tuesday of June, 1836.

INTELLIGENCE.

DOMESTIC.

MASSACHUSETTS TEMPERANCE CONVENTION.

The following are the resolutions which were passed during the late session of the Massachusetts Temperance State Convention:—

As it has been proved by the experience of thousands in the United States of all classes of persons, and in all kinds of lawful business, that abstinence from the use as a beverage of all kinds of intoxicating liquor is not only safe but salutary, and as this is the only course in which it can be rationally expected, that intemperate persons will ever be premature. ly reformed, and as the example and kind moral influence of the temperate is the grand means of leading the intemperate to adopt and pursue a course so essential to there present and future good:—therefore,

Resolved, That the more extensively this course is adopted by all classes in the community, and especially by all members of Temperance Societies, the more rapid will be the progress of temperance and the greater the prospects that drunkenness and its evils will cease.

2. That the promptness and unanimity with which increasing numbers of young men are adopting the plan of abstinence from the use as a beverage of all intoxicating liquors, is an exhibition which ought greatly to cheer the hearts of their fathers, and is an example which if uniformly followed by youth of the United States, would not only save multitudes from drunkenness and ruin, but would tend to make that interesting class of our citizens benefactors of our country and of the world.

3. That the universal diffusion of information with regard to the nature and effects of intoxicating liquor, and the benefits of abstinence from the use of it, may, in our view, be expected to extend the temperance reformation till its blessings shall be universal.

4. That the exporting from this country of intoxicating liquor and its sale among unenlightened and partially civilized nations and tribes of men, are in our view an immoral traffic and ought to be discontinued.

5. That merchants and shipmasters who have excluded from their vessels intoxicating liquors as a drink, have furnished an example which if universally followed would save a vast number of valuable lives, and that they ought to receive the patronage of the community.

6. That the practice of many Insurance Companies in insuring temperance vessels at a less premium than others, is highly beneficial to both merchants and seamen, and should it be adopted by all Insurance Companies, it would greatly promote the safety of property and the preservation of human life.

7. That the increase of the number of public houses in which intoxicating liquor as a beverage is not sold, is highly auspicious to the cause of Temperance—and provided their accomodations are in other respects, as they should be, equal or superior to other establishments, they will greatly promote the comfort of travellers and the welfare of the community, and should receive the patronage of the friends of Temperance.

8. That as the traffic in intoxicating liquor to be used as a drink, greatly increases the pecuniary burdens of the people, and is therefore unjust towards the community, it ought in our view to be voluntarily and universally abandoned.

9. That it be recommended to all friends of temperance to adopt the principle of total abstinence from the use of all intoxicating liquors as a drink.

10. That as the license system throws over the selling of ardent spirit, to be used as a beverage, the shield of legislative sanction, and teaches the erroneous and destructive doctrine that such selling of it is right, and required by the public good, when the facts show that it is wrong and that the public good forbids it, that system ought in our view, to be so changed, that instead of licensing the evil, it shall only, so far as the voice of the people and the public good shall require defend the community from its mischief.

11. *Resolved*, That it be respectfully suggested by this Convention to the Massachusetts Temperance Society, to establish in Boston, should they think proper, a Temperance Depot, under the care of a suitable committee where every book, periodical, or other work, of value, in reference to the temperance cause, shall be collected and kept for the consultation of all who may choose to visit it.

12. *Resolved*, That the Temperance reform has the strongest and best claims on the serious regard of all men, and now especially commends itself to the attention of the educated and wealthy.

13. *Resolved*, That the Temperance reform is wholly a moral reform, and that it appeals to the affections, the conscience, and the intellect, in all the means it employs for its extension among men.

14. *Resolved*, That as the Temperance reform is the cause of all men, that as it involves the deepest interest, alike of individuals and of nations, it looks to all those who have especially devoted themselves to its active public service, for the exercise of a wise discretion, an independence of all merely individual, personal opinions or prejudices, a wide philanthropy, and a consistent life.

15. *Resolved*, That as opposition has ever been manifested to the progress of whatever has had for its object a great change in the customs of individuals or of nations, and as this opposition has had for its origin sincere doubts either of the expediency of the new measure, or of the means of prosecuting, it as well as mere prejudice, or an unenlightened self-interest, it is the solemn duty of every sincere advocate of the temperance cause in all his efforts for its progress, to seek for light for himself, and to diffuse it among others in a wise, humble, and generous spirit.

16. That as Temperance has its causes in a vast variety of circumstances which are either peculiar to the individual, or which grow out of his social condition, the Temperance Reform is not to be regarded as temporary in its nature or operations, but that to secure to all times, its beneficial influences, it is to be cherished and preserved among the permanent and most important institutions of Society.

17. As the influence of women is essential to the permanent prosperity of every good cause, we can not but rejoice that it has been so extensively exerted for the promotion of temperance; and we would express the conviction that should this influence be perseveringly and universally exerted in favor of this cause, its triumphs would be complete, and its blessings extend to all future time.

18. That the plan of the American Temperance for embodying a record of facts on this momentous subject in a permanent volume with view to the furnishing of a copy for every preacher, lawyer, physician, magistrate, officer of government, secretary of Temperance Society, teacher of youth, and educated young men throughout the United States; and also for sending a copy of it to each missionary of all denominations, who have gone or may go, to heathen lands and to distinguished philanthropic men in all parts of the world; meets with our cordial approbation and its execution would in our view, be the means of extensive blessings to the world.

Voted, That the council of the Massachusetts Temperance Society be requested to publish the proceedings of this Convention, and a suitable address to the people of Massachusetts on the present state of temperance reform, and that a copy be sent to each member of the Convention.

Board of Commissioners for Foreign Missions.—The following persons were elected officers of the Board for the ensuing year.

President,—Hon. John C. Smith, of Ct.

Vice President,—Hon. Stephen Van Rensselaer, of N. Y.

Rec. Sec.,—Rev C. Chapin.

Treasurer,—Henry Hill, Esq.

Prudential Committee,—Hon. Samuel Hubbard, Rev Dr Fay, Hon. Samuel T. Armstrong, Charles Stoddard, John Tappan, and Daniel Noyes, Esqrs.

Secretaries of the Board,—Rev Messrs Rufus Anderson, David Greene, and Wm. J. Armstrong.

North American Review.—The eighty-ninth number of this Journal for October, contains the following articles. 1. Gurley's Life of Ashmun. 2. Modern Law of Nations. 3. Matthias and his Impostures. 4. Classic Mythology. 5. The Laboring Classes in Europe. 6. Dr Channing. 7. Study of Natural History. 8. Mrs Sigourney and Miss Gould. 9. Thomas Carlyle. 10. Worcester's Dictionary. 11. Travels of Reed and Matheson—Colton's Four Years in Great Britian.

Emigrants to Canada.—The number of settlers arrived at Quebec from Great Britain and Ireland, the present season, to the 4th Sept. is 10,816—a number less than arrived in the same period of the last year, by 17,951.

Dinner to the British Minister.—A number of the citizens of Washington, desirous to testify their high personal respect to Sir Charles R. Vaughan, prior to his final departure, gave him a public dinner on Saturday last at the National Hotel, at which the Mayor of Washington presided.

Griswold Press.—Bishop Smith, of Kentucky, acknowledges the donation of a press and other necessary furniture of a printing office, from Episcopalian Christians in Boston to the Theological Seminary of Lexington, to be employed for religious and benevolent purposes in the West.

Curiosity.—We were shown by a friend the other day quite a curiosity. In a stone which was brought from Pennsylvania was the petrifaction of a rattlesnake's tail—the rattles with a small portion of the body. The rattles were very distinctly defined, and about forty in number. The stone in which it was embedded was of a very dark color, resembling slate, though somewhat harder, and unstratified. The petrifaction has the appearance of white marble. Besides this, on the surface of the stone are various animal impressions—the fin, apparently, of a fish, and of insects. We were also shown what appeared to be the petrifaction of a honey-comb, which you would at first almost mistake for the reality, so perfect is the resemblance. The outer portion of the cells were empty, and the centre filled with stone about the color of honey in the comb the cells throughout distinct.—*Vt. Ph'x.*

FOREIGN.

London papers have been received to the 26th of August and Liverpool to the 27th.

England.—From a conversation in the House of Lords, it appears that the bill for the abolition of imprisonment for Debt, which had passed the House of Commons, will probably not be taken up during the present session.

On the last reading of the Irish Church Bill in the House of Lords, some clauses have been rejected in the bill passed by the Commons, which will prove another source of disagreement between the two legislative bodies. At the close of the discussion on this occasion, Lord Melbourne declared that if the clauses in question were stricken out, he should not be the party to send the bill back to the Commons. It would expose the measure to the rejection of that House. The Duke of Wellington hoped that noble lords would not be deterred from the performance of their duty by the meanaces of lords who had just spoken. Lord Duncannon agreed in the propriety of the remark of Lord Melbourne. He considered that to send back the bill to the Commons without the clauses now proposed to be left out, would be to insult the people of England and Ireland. The clauses were eventually rejected by a majority against the ministers of no less than ninety-seven.

Further amendments had been made to the Municipal Corporations bill by the House of Lords, and with these it had passed through the House in committee. The report of the committee was to be brought up three days afterwards, and would no doubt be adopted without further discussion.

The course which will under these circumstances be pursued by the House of Commons is evidently looked to with the greatest interest, and well it may be, for the Crown is at present in a dilemma from which it is difficult to see how it will extricate itself.

France.—The bill in relation to the press is still under discussion in the Chamber of Deputies, and notwithstanding the strenuous opposition made to it, the general opinion seems to be that it will eventually pass.

Several petitions have been presented to the Chamber of Deputies against the project of law for abolishing the liberty of the press. The general impression is that they will have no effect upon the Chamber, which scruples not to set public opinion at defiance. By one of the amendments proposed by the committee and adopted by the Chamber, no daily journal can appear before the proprietors have lodged the sum of 8000*l.* of ready money in the hands of the government, as a security for the payment of fines and expenses, by whomsoever instituted.

Spain. London 26th Aug.—A telepraphic despatch received from Bayonne brings intelligence (which appeared in the Times yesterday) of the arrival on Saturday last of Generals Alava and Evans at St. Sebastian, with 1500 men. Some of the papers from the south of France state that Don Carlos had found it necessary to re-cross the Ebro, and was, when last heard of, in the mountains of Navarre. One of them, however, affirms that he had taken possession of Burgos. Moreno, whose neck it seems was not broken by his late fall from his horse, is said to have taken up a position near St. Sebastian, where El Pastor was blocked up.

Canada.—Parties in Canada are in quite as exasperated a state as they are or can be in our own country. There is the party attached to the crown, and the party, who are looking to the ultimate independence of the Canadas, and who talk freely of the "inconveniences of a foreign yoke" and of the time-worn principles of ancient kingdoms. The Vindicator, the organ of the liberal or radical party, boldly calculates the expediency of joining the American confederacy. "Why," asks the Vindicator, "should the soil or the flags of Europe be regarded by the children of America with any more affection than the children of Europe regard the soil of the easternmost parts of Asia. The march of the world is Westward."—*Atlas Correspondence.*

CARD.

The undersigned desires to express his gratitude and deep sense of obligation to the Ladies of West Cambridge for their generosity in constituting him a life member of the American Unitarian Association.

David Damon.

DIVINITY COLLEGE, CAMBRIDGE.

To the Editor of the Register and Observer.

Sir—Since my last communication I have had the pleasure of receiving several donations for the use of our Theological School, which I desire now gratefully to acknowledge in behalf of the Institution.

From Ladies in Leominster,	$20
do. in Providence, Mr Farley's society	75
do. do. Mr Hall's society	150
do. in Worcester,	100
do. in Hingham,	315
A gentleman in Northfield,	1000

H. Ware, Jr.

Cambridge, Sept. 25, 1835.

MARRIAGES.

In Chelsea, by Rev. Mr. Alger, Mr. Robert Calder to Miss Elizabeth Davis.

In Salem, by Rev. Mr. Worcester, Mr. Charles Whipple, of Newburyport, to Mrs. Rebecca King of Salem.

In Hatfield, Rev. Levi Pratt, of Medford, to Miss Abby D. Partridge, of H.

DEATHS.

In this city, Mrs Hannah, widow of the late Dr. Jeffries, of this city, aged 71.

In Wilton N. H. Sept. 24th Alfred A. only child of Rev. S. A. Barnard of Chesterfield, N. H. aged 20 months.

In New York, 24th ult. the Rev. William McMurray, D. D. Pastor of the Reformed Dutch Church in Market street, 51.

In South Kingstown, R. I., of Angina Pectoris, which ended in the dropsy of the chest, Hon. Elisha R. Potter.

On the 10th Sept. at the residence of W. B. Johnson, Esq. the venerable Willie Blount, 68. Gov Blount has been a citizen of Tennessee, since its existence as a State.

DISCOURSES ON SLAVERY.

TWO Discourses on the subject of Slavery, by Simeon Doggett, Minister of the Second Congregational Society in Raynham, Mass—Just published and for sale by James Munroe & Co 134, B. H. Greene 124, Joseph Dowe 130,—and Russell, Odiorne & Co 121 Washington st.—also by Leonard C. Bowles 147 Washington st.

The above Discourses are also to be obtained at Dunbars Bookstore in Taunton, Mass. o 3

WORDSWORTH'S NEW POEM.

JAMES MUNROE & Co. will publish next Wednesday Wordsworth's Yarrow Revisited in one vol.—Also a few copies on larger paper to match the American Edition in four volumes printed several years since, for sale at 134 Washington street. oct 3

MISS SEDGWICK'S NEW NOVEL.

THE Linwoods, or Sixty Years Since in America, by the author of Hope Leslie, Redwood, &c. in two vols. This day received by JAMES MUNROE & Co. 134 Washington st. o 3

SLAVERY.

TWO Discourses on the subject of Slavery published by the author Simeon Doggett, Misister of the Second Congregational Society in Raynham, Mass. For sale by *JAMES MUNROE & CO.* 134 Washington st. o 3

NEW ITALIAN WORK.

THE Little Treasure, or the Student of the Italian Language, or a collection of short and pleasant anecdotes, with the accents of Prosody placed on each word by L. Sforgosi, a Roman, and with Explanatory Notes in English, to assist in translation by Francois M. J. Surault, French Instructor in Harvard University. Just received by *JAMES MUNROE & Co.* Boston Bookstore. oct 3

DEWEY'S DISCOURSES 2D EDITION.

THIS Day Received and for sale by *JAMES MUNROE & Co.* Dewey's Discourses 2d edition, at One dollar.

oct 3 134 Washington st.

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

1. Primary Lessons, or First Book; designed to teach the first elements of reading and orthography in a natural and rational method.
2. Introduction to Popular Lessons.
3. American Popular Lessons.
4. Sequel to Popular Lessons.
5. Primary Dictionary.
6. Tales from American History.
7. Poetry for Schools.
8. Grecian History.
9. English History.

The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

Sequal to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10. 11, of Harpers Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense they greatly extend the common plan of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the object of the books above mentioned.

James Munroe and Co. 134 Washington Street, are agents for the sale of these books. s 26

DR PARKER'S MEMOIR.

JUST received and for sale by JAMES MUNROE & Co. 134 Washington st., A Memoir of the Rev Nathan Parker, D. D. Minister of the South Church in Portsmouth, N. H.—By Henry Ware, Jr., D. D.

Also, a few copies of Parker's Sermons.

sept 26

TOKEN FOR 1836.

JUST published and for sale by JAMES MUNROE & Co., The Token and Atlantic Souvenir, for 1836—beautifully bound in embossed Morocco, and embellished with 12 engravings.

LAW'S SERIOUS CALL—new edition. Revised and abridged by Howard Malcom, A. M.

s 26

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Edited by Rev. J. Newton Brown. Illustrated by Wood Cuts, Maps, and Engravings, on Copper and Steel.

PUBLISHERS' ADVERTISEMENT.

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subsect, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was jected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

The following are some of the peculiarities of the plan:—

1. It is designed to be a standard and permanent work; and here it is believed will be found collected and compressed in one super royal octavo volume of upwards of twelve hundred pages, in a shape combining convenience and cheapness, and in a style blending the sweetness of the popular with the richness of the profound, what has heretofore been scattered through more than fifty volumes, and mixed with much of little or no value. Among the works, all the valuable matter of which will be found in this, together with some from which copious extracts have been made, are the following:—

Biblical Illustration—Calmet's Dictionary of the Bible; Crown's do.; Barr's do.; Wells' Scripture Geography; Horne's Introduction; Harris' Scripture Natural History; Abbott's edition of Carpenter's do.; Paxton's Illustrations of Scripture; Draper's do.; Harmer's Observations; Jahn's Archæology; Mrs Sherwood's Dictionary of Types and Emblems; Burder's Oriental Customs; Josephus' Jewish Customs; Keith's Evidence of Prophecy; Cogswell's Harbinger of the Millenium; Robinson's Biblical Repository; Crabbe's English Synonymes.

Ecclesiastical History—Mosheim's History of the Christian Church; Milner's do.; Jones' do.; Waddington's do.; Neander's do.; Murdock's elements of Dogmatic History; Lord King's History of the Primitive Church; Robinson's History of Baptism; Sismondi's History of the Crusades against the Albigenses.

Religious Biography—Fox's Lives of the Martyrs; Middleton's Evangelical Biography; Jones' Christian Biography; Davenport's Dictionary of Biography; Universal Biographical Dictionary; Betham's Female Biography; Clissold's Last hours of Eminent Christians; Ivimey's history of the Baptists; Benedict's do.; Mather's Magnalia; Elliot's American Biography; Allen's do.; Memoirs of American Missionaries; Encyclopædia Americana.

Theology—Buck's Theological Dictionary, enlarged by Dr Henderson; Jones' Biblical Cyclopædia; Hawker's Biblical Dictionary; Watson's Biblical and Theological Dictionary; Christian Examiner; Campbell's Dissertations; Dwight's Theology; Spirit of the Pilgrims; Works of Andrew Fuller; do. of Robert Hall; Douglas on the Advancement of Society in Knowledge and Religion.

Christian Denominations—Evans' Sketch of Religious Denominations; Jones' Dictionary of Religious Opinions; Hannah Adams' do.; Robbins' do.; Douglas on Errors regarding Religion; Benedict's history of All Religions; Williams' do.; Ward's Farewell Letters; Edwards' Quarterly Register.

Missions—Edwards' Missionary Gazetteer.

☞ Many articles are original, especially those relating to the principal denominations in this country, as will be seen on reference to the fourth paragraph below.

2. It is designed for a complete book of reference on all religious subjects; to which a person can turn when any thing occurs in reading or conversation connected with Religion which he does not understand, or in regard to which he wishes to refresh his memory, as he would to a dictionary for a definition of a word. Nearly every subject treated in the books which form the basis of this, is touched upon; but those which are of minor importance are very brief, and those of greater utility handled more at length. Articles rarely recurred to will be found here; but it is not burdened with any thing that is altogether useless.

3. In Theology, the general plan of Buck's Dictionary is followed; especially in its evangelical cast and christian candor, in its copious illustrations of important topics, and its references to the best works on both sides of the question. Watson, Jones, and others, however, have supplied us occasionally with articles of superior value.

☞ The edition of Buck which has been used is the new one lately published in England, edited by Professor Henderson, who has added nearly five hundred new articles, which will be found incorporated in this.

4. The accounts of the History, Doctrines, &c. of different denominations, have been prepared with an aim at the strictest impartiality. Where it was practicable some leading man of the principal sects existing in this country has been employed to prepare the article relating to it; and where it has not been, the matter has been drawn from some one or more prominent writer of the denomination, of acknowledged authority. The work does not aim to effect a compromise of opinions among the different denominations of Christians, but to present the views of each fully, and in their own words, leaving the reader to form his own conclusions as to which is most correct. This must be a truly acceptable course to all who can respond to the sentiment quoted by Robert Hall, "Amicus Plato, amicus Socrates, sed magis amica veritas."

The following are some of the contributors under this head:—

Baptism. *Pedobaptist Views*, Rev. J. Tracy, Editor of the Boston Recorder. *Baptist Views*, Rev. J. D. Knowles, Professor in the Newton Theological Institution.

Baptists. Prepared under the revision and sanction of Rev. Dr Sharp, Boston.

Congregationalists. Prepared by a member, and revised and sanctioned by Rev. Prof. Emerson, of Andover Theological Seminary, and Rev. Dr Wisner of Boston.

Christians. Rev. J. V. Himes, Boston.

Disciples of Christ, or Reformers. Alexander Campbell, of Bethany, Va.

Free Will Baptists. Rev. S. Beede, editor of the Morning Star, Dover N. H.

Methodist Episcopal Church. Rev. S. W. Willson, editor of Zion's Herald, Boston.

Presbyterians. Rev. Dr Miller, of Princeton Theological Seminary.

Protestant Episcopal Church. Rev. Mr Boyle, presbyter, of Boston.

Protestant Methodist Church. Rev. T. F. Norris, President of the New England Conference.

Unitarians. Rev. Professor Palfrey.

Universalists. Rev. L. R. Paige.

Universal Restorationists. Rev. Paul Dean.

5. To adapt it to Popular use, all words in foreign languages have been omitted; or where Hebrew, Chaldee, and Greek terms unavoidably occur, they are given in English characters.

6. Scripture Biography, which occupies a large space in most Bible Dictionaries, is handled here in the briefest manner possible—giving only the characteristic outlines, except when difficulties occur which require to be cleared up.

7. In consequence of the space thus gained, the new department of Religious Biography is made full and extensive; embracing, it is believed, every distinguished religious writer, preacher and character, including the most distinguished females, and those philanthropists who were actuated by religious principles. Every denomination will find here notices of its most illustrious men, especially such as have lived and died in this country, from its settlement to this time. To every notice of an author a list of his principal writings (so far as possible) is given, with a reference to the best biographies of the individual.

8. As a Dictionary and Gazetteer of the Bible, the work will be found, it is believed, more copious and accurate than any other now in use, adapting it to the wants of the Pulpit and of Sabbath Schools. In the notices of the various cities and countries mentioned in the Bible, the fulfilment of the prophecies regarding them, so far as developed, are particularly noticed.

9. The object of the Encyclopedia being to do good on evangelical principles, the work preserves throughout, as far as possible, a devotional and practical, as well as a critical, picturesque and popular character, that it may minister to the heart, no less than to the judgment and the imagination.

10. Maps and Engravings, as well as Wood Cuts, have been added to enrich and adorn, as well as illustrate the work.

On the whole, the amount of information embodied in this work is immense, and it is hoped the matter, by collation, arrangement, abridgement, and addition, has been very greatly improved; and while it will be found interesting and valuable to Families, and those individuals who only desire to acquire general knowledge, to the Sabbath school Teacher, and Bible Class Leader it cannot but prove an invaluable treasure.

Conditions.—This volume will contain about 1250 pages, super-royal octavo, be neatly printed, and durably bound. It will be afforded to subscribers at the low price of five dollars. Any clergyman or other person becoming responsible for six subscribers, shall be entitled to a seventh copy gratis.

Subscriptions received by the publishers, FESSENDEN & CO., Brattleboro', or S. H. JENKS, No 8 School street, Boston.

sept 19. 3tis&3toseop

CAMBRIDGE FEMALE ACADEMY.

THE next term will commence on Monday, Sept. 28th. Application to be made at the school rooms in Austin street, or at the house of Rev. Bela Jacobs, Cambridge-port.

Tuition—In English studies,	$6.
Languages,	7, 50
Extra charges drawing and painting,	5.
Music,	10.

Sept. 19th.

THE MUSICAL LIBRARY.

This day published. The Musical Library published monthly folio size, edited by Lowell Mason, and Geo. J. Webb. Subscriptions received by JAMES MUNROE & CO., Boston Bookstore, 134 Washington Street. Sept 18.

LIBERAL PREACHER FOR AUGUST.

JUST published, at 147 Washington street. The Liberal Preacher for Aug. 1835, containing a Sermon by Sidney Willard, of Cambridge, Mass.—'Christian perseverance." sept 5

THE SIN AGAINST THE HOLY GHOST.

JUST Published and for sale by L. C. Bowles 147 Washington street, "The Sin against the Holy Ghost." A Discourse, delivered June 21 1835—by Alvan Lamson, Pastor of the First Church in Dedham—Published by request. jy 25

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.

Boston Bookstore 134 Washington St. Sept. 5

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by Russell, Odiorne & Co. Boston. may 16

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey, 2d edition. sept 5

**P

POETRY.

FOR THE REGISTER AND OBSERVER.

COMMUNION HYMN.

"Greater love hath no man than this,—that a man lay down his life for his friends."—John xv. 13.

Soft quiet breathes around, within is peace;
Nought breaks the stillness, save one calm, clear voice
Rising in solemn prayer, ere his decease,
For the loved followers of his early choice:
Oh blest that sacred voice, that leader there
Doth show the way to life, and guard from every snare.

Hark to the language of the Son of God;
'My life I yield, obedient still to Him
Forth from whose presence I earth's paths have trod;
By his command a sacrifice for sin:
For man's transgressions, lo, I yield me now;—
The cup my Father gives,—shall I not drink, and bow?

'Keep my commands, and in my truth abide,
So shall my joy be with you and increase;
Nought shall the faithful from my love divide,
Whether earth bound their steps,—or Death release;
And when the holy Comforter descends,
On earth,—in heaven,—I 'll own them for my friends.'

Ye followers of the man of griefs and woe,
Who trod the vintage* and no help was found;
Remember him when all is bright below;
Remember him when sorrows dread abound:
Think of the friend whose love makes all things bright,
Shedding through Death's dark valley endless light.

X.

For the first Sunday in October.

* Isaiah lxiii.

FOR THE REGISTER AND OBSERVER.

'WHERE HEAVEN IS FOUND.'

Is there a step the soul can take,
An effort that the soul can make,
A sacrifice,
By which to human hearts 't is given,
To rise Elisha-like to heaven,
Living to reach the skies?

Vain question this—ask thine own heart,
—Reflecting on thy nobler part—
Where heaven is found—
What spirit harbors in that breast,
Where a calm conscience takes its rest,
And holy thoughts abound?

Not high above yon shining sky
Seek for God's presence,—the Most High
Dwells in the soul;
And heaven is in that humble breast,
Where pure desires find holy rest,
And light and warm the whole.

Cambridge. T. P.

MISCELLANEOUS.

JOURNEY FROM PARIS TO BRUSSELS.

This journey, of 210 miles, is made by the *diligence*, in about thirty-seven hours. You leave Paris at six o'clock, P. M. on one day, and reach Brussels the second morning after, at about five o'clock. The centre of the road on which you travel is paved the whole distance, and this makes the journey excessively fatiguing. Twice two hundred miles, over the McAdamized roads of England, would not tire and exhaust one so much. But you pass through a most delightful country, and at this season of the year, when every thing is in its glory, find something to interest you continually. There is more wood-land in France than I expected to see. It is not uncommon to meet with forests which will compare very well with such as the traveller notices in the older and more thickly settled parts of our own country.

For about ten or fifteen miles, after you pass the barriers of Paris, you see fine chateaus, or country seats, here and there, at some distance from the road, with handsome parks and gardens around them; but as you advance into the country, and towards the frontiers, these abodes and proofs of affluence wholly disappear. I do not recollect a single one of them in the distance of more than a hundred miles. You pass through several considerable towns before you leave France and enter Belgium. Senlis contains 5,000 inhabitants—Peronne, 4,000—Cambray, 17,000; and Valenciennes, 20,000. These are all ancient and regularly fortified places; but Valenciennes is the only one which exhibits any thing like enterprize and prosperity. In the rest, the houses are old and decaying—the streets dirty—the shops small and uninviting—the people poorly clad, and the children ragged and evidently greatly neglected.

Between these towns there are many small villages; which, in general, exhibit marks of any thing rather than thrift and comfort. In France, that is the parts through which I have travelled, you never see scattered farm-houses, as in the United States; but first a village, then a succession of uncultivated fields, extending for several miles, and then another village and so on. These villages consist of small thatched cottages—the walls of the best of them, being of brick or stone; but generally of clay, and often much out of repair. There is nothing like uniformity about them, either in shape, dimensions, position, or any thing else. On the contrary, it would seem, as if every man was resolved to have his own house differ as much as possible from those of his neighbors. Every now and then some fantastical oddity will arrest your attention and put your gravity to a severe test—such as parti-colored brick and stones and wood for the walls, with a roof partly of slate, partly of tile and partly of thatch.

Nor, is there any thing like neatness, or rural comfort, as you will easily conceive there might be, about these humble villages. On the contrary it would seem as if the peasantry here took no little pains to make their cottages as uninviting as possible. Many of them shelter the family and whatever domestic animals they may happen to have under one and the same roof. The kitchen, bed-room, pig-stye and stable, are all as contiguous as the scanty dimensions of the hovel can make them. And where this is not the case, you will often see a manure bed prepared with considerable labor directly in front of a cottage—to regale which, or how many of the five old fashioned senses of the inmates you may perhaps be at a loss to determine.

The soil, as I have already said, is rich and highly productive. Oats and barley are common all along on the road, and the rye fields become more frequent and extensive as you pass into Belgium and approach Brussels. But wheat is the principal crop. In some places it seems to cover almost the whole face of the country for miles in extent, stretching away towards the horizon, and promising a most abundant harvest. I am sure I never before saw such a contrast between the exuberance of the soil and the condition of the people as here. Judging from the abundance with which they are every where surrounded, one would expect to find them in easy circumstances, or at the very least enjoying all the necessaries of life. But instead of this, there is no mistaking their condition—the great body of them are wretchedly poor. They show it every where and in every thing. How far this is the fault of the government I do not know. I am inclined to think, however, that the interests of the peasantry in France are receiving more and more attention from the public authorities of the departments, and that should peace be continued, their condition is likely to be very much improved in the course of a few years.

Correspondent of the N. Y. Observer.

[Correspondence of the Portland Advertiser.]

O'CONNELL.

O'Connell is in person very large—almost as large as Mr Lewis, M. C. from Alabama, but not so tall. He has a thick full face, and a laughing eye. His appearance is quite coarse. His handkerchief hung about his neck in a most slovenly manner, and all his garments seem to have tumbled upon him. No man better understands that most difficult of all undertakings, the art of harranguing masses of men. When argument became heavy, he fell upon amusement. When eloquence, beautiful and grand, had been heard and felt, he made his audience feel more the force of the contrast by something of coarseness, and perhaps vulgarity. Sarcasm was tempered by wit, and wit was pointed by sarcasm. O'Connell is undoubtedly now as an orator (only) the greatest in Great Britain. None of our distinguished speakers resemble him. Grundy has more wit, but no such eloquence and chaste declamation. Forsyth has more bitterness, but no such power. Clay has a far richer and sweeter tone of voice, and a much more natural manner, which in general would produce more effect—but he has no such command of language—nothing like O'Connell's fluency. Webster has more dignity and power, and would elevate the sentiment of an audience much higher, but he cannot tickle the ears of people as O'Connell can. He cannot thus play upon the passions. Preston unites many of O'Connell's gifts—but Preston loves metaphors more, and use them not in so natural a way, and therefore, by overstraining, loses O'Connell's power. O'Connell hits the exact nail upon the head, and fits his wares to his market. An Irish barrister in Dublin told me that he had seen O'Connell go from the Inns of the Court, where he had been displaying in beautiful language the highest power of Intellect to a public meeting, and there harangue an Irish mob in the most blackguard slang. He evidently has great knowledge of all the springs that move men. Nevertheless, he can never inspire confidence. His face, his AIR is not an honest one. If he says fine things, one can't help feeling as if he were to see a blackguard reading a homily in a pulpit. Brougham now, is just the reverse in the impression he leaves. By the way, O'Connell has a curious seal, befiting his life, that of a ship on a rough sea, under a strong wind—the helmsman crying out "luff," "luff." Immense service he has done to Ireland, by awakening the attention of the English people to this most unhappy nation—and in the turn parties in England must take by and by, I shall not be at all surprised in hearing that he is "a Peer of the realm."

CONVENT RIOTS AT BARCELONA AND LOSS OF LIVES.

BARCELONA, July 24.—The news from Reus is by no means gratifying. The people there have burnt the convents of the Capuchin and Carmelite friars, and have immolated between twenty and thirty of the individuals of those orders.

July 28th.—Barcelona has been, during the 25th and 26th inst. the theatre of grievous disasters. On Saturday last the populace at the Plaza-de-Toros, at a bull-fight, commenced early to evince symptoms of disorder.

[Here follows an account of the outrage at the Bull fight; but it was soon manifest that the populace had a plan beyond this scene of riot, after they left the scene of public exhibition.]

The cries of "Als Convens a San Francesch, als Carmelitas!"—"To the Convents, to St. Francis's, to the Carmelites!" were soon heard—as also, "Death to the Friars!" and in less than half an hour, as I proceeded with the multitude, I perceived that they had set fire to one of the gates of the Convent of St. Francis, amidst shouts of "Viva la Libertad: mueran!" "Long live liberty: kill them!" (the friars.) Here their progress was interrupted and the fire extinguished, on its being ascertained that there was a powder depot in the vicinity of the Convent. The crowd now separated into various divisions, and each headed by leaders, with their features disguised, proceeded towards other convents. Those of the Augustin friars—of the order of the Trinity—of Carmelites, both shod and barefooted,—of the Midims and Dominicans, were soon in flames; and attempts were made to burn various others, which did not prove successful.

Most of those which I have just mentioned, but particularly the magnificent churches of St. Augustin and St. Catherine, have nothing but the bare walls standing, and the splendid libraries and valuable paintings have been reduced to ashes. Amidst the confusion incidental to the circumstances, and the many temptations to robbery, nothing could exceed the disinterestedness of the wretches employed in this work of destruction. No money or valuables of any description were appropriated by the incendiaries. Sacred vessels of gold and silver, and various other costly articles, as soon as found, were thrown into the fire, and one individual was nigh belabored to death for having secreted a silk pocket handkerchief.

The most horrible part of my narrative is yet to be related. The populace was not content with the destruction of property.—The wretches thirsted for human blood, and I regret to say they obtained it. Nearly fourscore defenceless friars have been inhumanly butchered, and well it was that the rest escaped, owing to the powerful exertions of the artillery corps and to some well-intentioned among the volunteers, for many of these, disguised, co-operated with the populace. Various were the manners in which they despatched the unfortunate victims. Few, very few, met instant death. Some were burnt in the convents, some poignarded, and many beaten to death with sticks and stones. Of the few that still linger in the hospitals, there are some with more than thirty wounds of various descriptions. The rage of the populace was excessive on Sunday morning to find that several hundreds of friars had still escaped, and many were stabbed, even while under the protection of the military force.

One poor wretch, the first victim, appealed to me and another person in whose company I was for protection, and we used all our endeavors in his behalf, but in vain. We succeeded in having him carried to the theatre, where there was a guard of forty volunteers, but they would not protect him. He received soon afterwards more than twenty wounds, and soon ceased to exist. The night of Saturday was truly dreadful—six convents on fire at the same time, the military paraded the streets, but perfectly passive and with orders not to fire on the populace; the inmates of the houses adjoining the convents rushing out and removing their valuables; the villainous assassins working their bloody deeds, the deafening *vivas*, as an unhappy victim fell into the fire, or perished by the knife, all formed a scene which baffles description.

There are nearly three hundred friars in the castle of Monjuick, and as many more in the citadel and Atarazana barracks. The greater part of the Franciscan friars made their escape through a sewer which leads from the convent to the sea, and were received by the military stationed at the barracks, which I have just mentioned. The town is now somewhat tranquil, but will not, I fear, long continue so, as the garrison is very weak.

EMIGRATION.

I know of nothing in the world so distressing as the last sight of a fine, industrious, independent peasantry, taking the last look of their native country, never to behold it more. I have witnessed several of these scenes now, and I wish I may never witness another; for each of them has made tears burst every now and then into my eyes for days and nights, and all the while in that mood of mind that I could think about nothing else. I saw the children, all in high spirits, playing together, and amusing themselves with trifles, and I wondered if those dear innocents, in after life, would remember any thing at all of the land of their nativity. They felt no regret, for they knew they had no home but where their parents were—no staff or stay but on them. They were beside them, and attended to all their little wants, and they were happy. How different the looks of their parents! They looked backward towards their native mountains and glades with the most rueful expression of countenance. These looks can never be cancelled from my heart; and I noted always, that the older the men were, their looks were the more regretful and desolate. They thought, without doubt, of the tombs of their parents and friends, whose heads they had laid in an honored grave; and that, after a few years of the toil and weariness collateral with old age, they were going to lay their bones in a new world, a far distant clime, never to mix their ashes with those that were dearest to them. Alas! the days are gone that I have seen! It is long since emigration from the Highlands commenced: for, when clanship was abolished, as far as government edicts could abolish it, the poor Highlanders were obliged to emigrate. But never, till now, did the brave and intelligent borderers rush from their native country, all with symptoms of reckless despair. It is most deplorable. The whole of our most valuable peasantry and operative manufacturers are leaving us. All who have made a little money, to freight them over the Atlantic, and procure them a settlement in America, Van Dieman's Land, or New South Wales, are hurrying from us as from a place infected with the plague. Every day the desire to emigrate increases, both in amount and in intensity: in some parts of the country the movement is taking place to an immense extent. In the industrious village of Gallashields, fifty-two are already booked for transportation. In the town of Hawick and its subordinate villages are double that number. My own brothers, sisters, nephews, and neices, are all going away; and if I were not the very individual that I am, I should be the first to depart. But my name is now so much identified with Scotland and Ettrick Forest, that, though I must die as I lived, I cannot leave them.—*Ettrick Shepherd.*

MOUNT LEBANON.

"It is from a point in the road leading from Baireut to Balbec, in my opinion, that the appearance of Mount Lebanon is most splendid. The spectator is at its base, but so far from it, nevertheless, that its shadow is not over him, and his eye can reach to its heights, plunge into the obscurity of its gorges, discern the foam of its torrents, and range freely over its conical elevations, each of which bears a Monastery of the Maronites, crowning a grove of pine, cedar and black cypress trees. The Sannin is the loftiest and most pyramidal mount of the Lebanon; it overtops all the inferior hills, and with its eternal snows forms the majestic background golden, violet, and rose-colored, of mountains which mix with the firmament, not as a solid body, but like a vapor, a transparent veil, beyond which the sky, on the other side, seems to be distinguishable. This is an illusion peculiar to the mountains of Asia, and which I have remarked in no other part of the world. Toward the south, the Lebanon descends gradually to the advanced cape of the former Sidon. Snow is now only seen on some of its loftiest heights, more elevated than the others, and more distant. These heights run on in a chain, like the wall of a ruined city, sometimes rising, and sometimes sinking from the plain to the sea, and are at last lost in the vapors of the west, towards the mountain of Galilee, on the borders of the sea of Gensareth, or the lake of Tiberias. Toward the north one perceives a little corner of the sea, which advances like a sleeping lake into the plain, half hidden by the massive verdure of the hill of San Dimitri, most beautiful of all Syria. In this seeming lake, whose junction with the sea is not perceived, several vessels are always at anchor, swaying gracefully about on the waves whose silvery foam moistens the roots of the laurel, the rose, and the mastic-tree. From this harbor a bridge, constructed first by the Romans, and repaired by Falkar-el-Dia, throws its lofty arches over the river of Baireut, which traverses the plain, spreading fertility and verdure, and loses itself at a short distance again in the bay. Toward the west, the eye is at first stopped by light hillocks of sand, red like hot ashes, whence a pale rose-colored vapor arises; thence following the line of the horizon, it passes over the desert, and arrives at the deep blue line of the sea, which terminates all, and mixes in the distance with the sky, in the midst of a bright mist, which confounds the idea of any limit. All these hills, all this plain, the slopes of all these mountains, are dotted over with an infinite number of little houses, standing apart from each other, and each having its orchard, gigantic pines, its fig trees; and here and there are more compact groups and more striking to the eye, of beautiful villages, or clusters of monasteries rising on their pedestals of rocks, and reflecting the golden rays of the sun of the east, from their shining roofs, far out upon the sea." * * * * * "The sky, the mountains, the blue horizon of the sea, the red funeral horizon of the desert of sand, the serpentine bending of the river, the isolated cypresses, the clumps of palm trees, scattered over the landscape, the picturous look of the cottages, covered with orange plants, and vines growing over their roofs, the severe aspect of the lofty Maronite monasteries, casting large patches of shade, or large spots of light on the sides of the Lebanon; the caravan of camels laden with merchandise from Damascus, which pass in silence under the trees; the troops of poor Jews, mounted on asses, leading their children by the hand, the women on horseback, enveloped in white veils, surrounded by a group of children dressed in red stuffs, with golden embroidery, dancing before their horses; a few Arabs hurling the dejerid around us on horses whose manes literally swept the sands; groups of Turks seated in front of a *cafe*, smoking their pipes, or muttering their prayers; at a little distance barren hills of sand stretching far away without end, gilded by the rays of the evening sun, and sending up clouds of inflamed dust, raised by the wind; then the hollow murmur of the sea mixing with the musical sound of a thousand strange birds:—all this offers to the eye and to the mind a picture the most sublime, the most melancholy that has ever intoxicated my soul."—*De La Martine's Travels in the East.*

BLOODY BROOK.

One of the most remarkable instances which ever fell within our observation, of the unfailing reliance which may be placed in tradition in default of records or monuments, was presented in the discovery, the other day, of the grave of Lathrop and his men at Bloody Brook. The only evidence which pointed out the spot with precision, was that of a venerable resident at Whately, Lieut. Scott, who reported what he had heard in his youth, viz. that the grave lay in a certain bearing and at a certain distance from a barn which was many years since taken down, but whose position was well recollected. This statement was sufficiently particular to direct the exploring committee within five feet of the spot, where their remains were finally found and identified after their century and a half's repose. This spot is on the public highway, and the site selected for the monument is within a few feet of it, on land generously offered for the purpose by the owner, Stephen Whitney, Esq. By the road side, the passer by may see the fractured stone which is the only remnant of the first monument, and whose ancient letters still tell that it was designed to mark the grave of Capt. Lathrop and his men.—*Greenfield Mercury.*

GERMAN UNIVERSITIES.—The Lutheran Observer states that the number of these institutions is 19, only two of which, those of Berlin and Bonn, were founded in the present century. The earliest founded was of the Protestant religion, the last for both Protestants and Catholics. Of the whole number there are 11 Protestant, 5 Catholics, and three mixed. The greatest number of professors is at Vienna, where there are 79; the least at Erlangen and Kiel, each having 29. The greatest attendance of students is at Vienna and Berlin—nearly 2,000; the least at Rostock, 110; the number of professors, at which are 34, very nearly one master to three students; and at Kiel, where there are 29 professors and only 130 students. The Universities next best attended by students to those named as having the greatest number, are Prague, Leipsic, Breslau and Heidelburg, each of which has more than 1000 students.

LONGEVITY.—We scarcely remember the instance of an individual, upwards of ninety-three years of age, who retains and exercises his mental and physical faculties to such a degree as Mr. Ebenezer Johnson, a respectable yeoman of this town. He has kept up his end of the yoke in the various occupations of building wall, planting and hoeing corn, mowing and raking hay this season, with a nerve and energy, that would redound to the credit even of a man in the prime of life. On Tuesday, we saw him mowing bushes, and he made his scythe level shrubs of the size of a man's thumb with apparently as much ease as a man would mow down rye stalks. He is hale, hearty and cheerful, but little deaf, can see quite distinctly without spectacles, and the prospect of his reaching a century, appears as favorable as it did twenty years since. He has never suffered from pains in the stomach, flatulencies, indigestion, &c. of which the inactive are constantly complaining, and scarcely remembers in the whole course of his long life, what it is to be confined upon a bed of sickness for a single day.—*Barre Gazette.*

INEQUALITY OF THE EARTH'S SURFACE.—M. Arago, the celebrated French astronomer, states the following remarkable facts: Russia and Prussia exhibit truly a very extraordinary geographical phenomenon. In these two countries is a vast region where may be found populous towns, immense commercial establishments, and fertile tracts, all of which are situated much below the level of the ocean. M. de Humboldt estimates this low country to contain eighteen thousand square leagues of land. If no errors have been made in taking the level, the Caspian Sea, and consequently the city of Astracan, are one hundred metres (more than three hundred feet) below the level of the Black Sea, or the ocean. We may add, that even in the heart of Russia, the course of the Wolga, and the countries which it traverses, has a depression of fifty metres, more than one hundred and sixty feet.

Nantucket Inquirer.

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